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MARINDUQUE STATE COLLEGE
SCHOOL OF ARTS AND SCIENCES
Tanza, Boac, Marinduque
Bachelor of Arts in English Language Studies
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International Year of Creative Economy for Sustainable Development 2021

INTRODUCTION TO LANGUAGE, SOCIETY AND CULTURE

ELS 109

DR. RANDY T. NOBLEZA

Vision: *Marinduque State College is a research-driven higher education institution pursuing excellence and innovation by 2025.*
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MSC Kalinangan at Sining (MSCCA) nakikilahok sa Pandaigdigang Taon ng "Creative Economy"

Ang Culture and the Arts unit ng Marinduque State College (MSCCA) o MSC Kalinangan at Sining ay maglulunsad ng Web Conference tungkol sa Creative Economy sa darating na Lunes, Mayo 31. Sa pagtatapos ng Buwan ng Pamana at Lahing Pilipino ngayong buwan ng Mayo, lilikumin ang mga output ng mga mag-aaral sa gradwadong antas at undergraduate na programa ng BA Communication, BA English Language Studies, BS Social Work at MA Education kasama ang Masters in Public Administration. Ngayong ikalawang semestre, 2020-21 kahit patuloy na dumaranas ng pandemya at flexible learning, nagkaroon ng pagsisinop ng mga kolaboratibong pag-aaral sa ilalim ng mga klase ng Communication Elective 4: Creative Cultural Development; English Language Studies 109: Introduction to Language, Culture and Society; General Education 5: Contemporary World at Foreign Language 2: Advanced Foreign Language.

Mula sa trabaho ng mga pangkat ng BA Comm 3 na mga mag-aaral sa ComElect 4 ay nakabuo ng serye ng mga webinar tampok ang mga update tungkol sa Cultural Mapping ng iba-ibang bayan sa lalawigan. Sa unang episode ng Tertulyang Pamana noong Mayo 7, nilahad ni Ernani Sto Domingo ang bahagi ng kanyang pag-aaral tungkol sa Food Culture ng Marinduque. Samantala sa episode 2 nang Mayo 14, nagbahagi naman si Jimbo Fatalla ng kanyang panimulang sipat sa Araling Marinduke may pamagat na: Paglinang sa Kultura – Pamana, Identidad at Pananaliksik. Habang sa episode 3 noong Mayo 21 naman ay nagbaliktanaw naman si Konsehala Krenessa Constantino, "Journey and Status of Santa Cruz Cultural Mapping." Sa huling episode ng Tertulyang Pamana noong Mayo 28, nagbigay naman ng mga aral at karanasan sina Sir Topher Rebistual and Dr. Rex Asuncion sa "Progress and Updates of Cultural Mapping in Gasan."

Sa kabilang banda, ang mga mag-aaral naman ng BS Social Work na kumukuha ng GEC 5: Contemporary World ay naghanda naman ng mga video presentation tungkol sa Creative Economy. Nahahati sa dalawang bahagi ang kanilang mga paksa sa dalawa: Media Arts, Gastronomy, Crafts and Folk Arts at Design ang Section A habang ang architecture, dance, visual arts at theater naman ang natoka sa Section B. Gayundin ang naging hatian ng mga mag aaral ng BA ELS na kumukuha ng ELS 109 na gumawa ng mga journal article tungkol sa Marinduque Toponymy. Ang BA ELS Section A ay nangalap ng mga paksa sa Boac, Mogpog at Buenavista, Santa Cruz maging sa Gasan at Torrijos habang ang BA ELS Section B naman ay nagtuon naman sa ibang barangay ng mga nabanggit na bayan sa Marinduque.

Ang 2021 ay dineklara ng UNESCO bilang International Year of Creative Economy for Sustainable Development and Global Recovery. Habang ang Buwan naman ng Mayo ay tinadhana bilang Buwan ng Pamana at Lahing Pilipino. Ang MSCCA o Kalinangan at Sining ay sangay ng Marinduque State College na binubuo ng MSCCA Sayaw (Siklab Society), MSCCA Musika (Brass Band) at MSCCA Dulaan (Theater Guild).

Dr. Randy T. Nobleza
MSCCA/ MSC Kalinangan at Sining Head
Marinduque State College

TOPONYMY RESEARCH ARTICLES

OF

BA ELS 2A

An Undergraduate
Research Article

Presented to the
School of Arts and Sciences

Tanza, Boac, Marinduque

Bachelor of Arts in English Language Studies

Dr. Randy T. Nobleza

Subject Professor

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PANOS: MANIWAYA'S LOCAL DELICACY

An Undergraduate
Research Article

Presented to the
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Tanza, Boac, Marinduque

Bachelor of Arts in English Language Studies

Kristine J. Labaguis
Laila P. Garcia

May 2021

Dr. Randy T. Nobleza

Subject Professor

Abstract

This limited study focused on understanding the identity and origin of Maniwaya's local delicacy Panos. This study aims to analyse how it represents the name and identity of barangay Maniwaya. Traditional cuisines are a part of life and culture, especially they are the spotlight at specific occasions, celebrations, or festivals, and improve the development and sustainability of tourism in rural destinations. The implications of this paper can be useful for promoting traditional cuisines, food tourism, and food cultures.

Keywords: Traditional cuisines; Tourism attractions; Culture; Festivals/ Events;

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1. Introduction

"Without food there would be no human race, and no history. For 50,000 years and more, humanity's quest for food has helped to shape the development of society" -Reah Tannahill (1973)

Food is an important part of culture. Traditional cuisine is passed down from one generation to the next. It also operates as an expression of cultural identity. Cuisine means rational knowing of everything about how to feed people, its purpose being to safeguard human health, using the best possible food. The cuisine is the one that really moves farmers, growers, fishermen, hunters and the large family of cookers, regardless of title or qualification under operating food preparation. Local cuisines can serve as powerful tools to elevate or enhance a region's profile as a destination, especially among culinary tourism enthusiasts. These elements can even create business opportunities, including for many hospitality operations, and contribute towards regional/rural development (A. D. Alonso, Y. Liu, 2011). For many of the locals, from these delicacies comes their livelihood that has been handed down from generation to generation. Patronizing a place's local products means supporting the livelihood of the locals and sustaining in their memories of the past and spirit of shared pride and oneness.

When visitors enter a place they immediately encounter food. The tastes, the smells, the sight of fresh fruit or meats lined along the street define the country's cuisine. It is natural to assume that the dishes served in restaurants or made in our grandmother's kitchen are authentic to that place - the origin of the dish. Most dishes have their origins in the fusion of elements from many countries around the world as thoughts, ideas, and cultures merged together. This research uncovers the cultural and historical origins of Maniwaya's local. Their roots stir together a movement of ingredients, culinary techniques to create what is now known as Panos.

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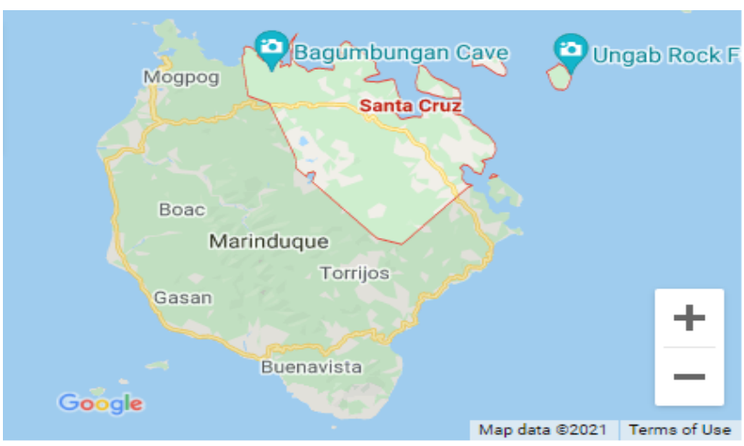

Marinduque is an island which is shaped like a heart, is often called the "Heart of the Philippines". It is the home of the Moriones Festival held during Holy Week. Marinduque is also widely known for its popular summer destination because of promising white sandy shores, turquoise sea water, stunning sandbar and amazing rock formation.

Marinduque is also known for its delicious foods. The local cuisine is replete with unique local flavors, from savory dishes all the way to kakanin, or native delicacies.

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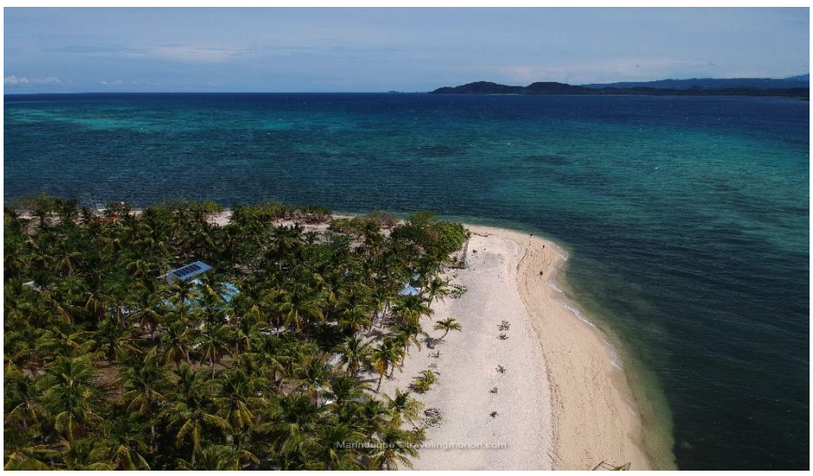

Bird's-eye view of the northwestern side of Maniwaya Island
http://www.travelingmorion.com/2019/08/marinduque-province-journey-to-maniwaya.html

Maniwaya Island is a popular beach destination in Santa. Cruz province of Marinduque. This idyllic place has a beautiful beach and clear waters, ideal for those who just want to sit back, relax, and forget about their worries. This picturesque island is far away from the hustle and bustle of the city and is only an hour boat ride from the mainland.

The name Maniwaya came from the Tagalog word “maniwala” which means to “believe”. A little child who was being taught to speak mispronounced it as “Maniwaya”. Since then, the term became popular.

During the last part of the Spanish regime in our country, a small group of Spaniards landed in a small island in order to look for a greener pasture. Due to the heat of the sun, they rested under a big tree, and then they saw a wide corn plantation near a nipa hut, just a stone throw from their resting place. With their eagerness to get some, they went to the plantation and picked several kernels of corn. A boy who was at that time watching the corn plantation, run to his father who was in the hut, and told him about the white people.

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The father ordered his son to drive away the strangers, but because they could not understand the little boy, they continued picking kernels of corn. In response to his father command, the boy shouted " Tatay, ayaw pong maniwaya, ayaw pong maniwaya". At that instant, the strangers repeated the word "maniwaya-maniwaya" so this place is Maniwaya, and from that time on the place were named Maniwaya.

Amidst the big blue sea more or less 10 kilometers northeast of the town proper of Santa Cruz, is an elongated island of Maniwaya having an area of 382,3600. It is surrounded on the east, by the mainland of Mongpong Island, on the west, by the mainland of Balogo, on the north, by Catanuan Quezon and on the south by the mainland of Polo Island. Barangay Maniwaya is composed of three sitios, each divided into two puroks or sub-sitios. They are the sitios of America, Central and Baguio, which are sub-divided into North America, South America Central I, Central II, Baguio del Norte and Baguio del Sur. Barangay Maniwaya is noted for its corn plantation and fishing as one of their main sources of livelihood.

1.1 Background of the Study

Proximity here is defined in terms of different values that different actors attribute to local food. Values associated with local food "typically include environmental, environmental sustainability, social justice, organic production, support of local and regional farmers, as well as eating seasonally" (Duram & Oberholtzer 2010). The understanding of the local food varies with the location of the consumer and may be part of its appeal. According to Futamura (2007), the term local does not specify whether it refers to the site where the raw food product is grown, the site where it is processed, or the site where it is prepared for home or commercial consumption. Local food means different things to different people in different contexts.

For Sonnino and Marsden (2006) point out that "local" has a series of different meanings in the context of food that relate to the place and methods of production and exchange, the factors that drive consumer demand, and the influence of producers in the food system.

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According to Morris and Buller (2003), stress that local food to be food that is produced, processed, marketed and consumed within a geographically circumscribed area. Not having a fixed definition contributes to the complexity and fluidity of the term and the debates surrounding it.

To (Ikerd 2005; Selfa & Qazi 2005; Roininen et al. 2006; Gracia, De Magistris & Nayga 2012). Consumers commonly view local food as more genuine, natural and environmentally friendly, of high quality and better in terms of employment and rural development.

1.2 Statement of the Problem

The study aims to develop an analysis about Maniwaya Island's local delicacy in terms of their unique taste of food as their popular native delicacy. To achieve these aims, the study answered the following specific questions:

- Why panos is popular in Maniwaya?
- What makes panos unique and phenomenal?
- How does panos contribute to their community in terms of language, culture and society?

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2. METHODOLOGY

This study used the social media platform and does online interviews to avoid any form of physical contact in accordance to COVID- 19 health protocols. The participants are all residents of barangay Maniwaya Santa Cruz, Marinduque age ranges from 30 to 60 years old.

Data gathering are also used through online interviews, and document reviews of *Historical Background of 55 Barangay* at the Municipality of Santa Cruz, Office of the Municipal Planning and Development Coordinator respectively.

The approach and methods employed in this study were guided by three research questions:

- Why panos is popular in Maniwaya?
- What makes panos unique and phenomenal?
- How does panos contribute to their community in terms of language, culture and society?

In terms of data gathering, a qualitative research approach for this study was chosen as qualitative methods are especially useful in discovering the meaning that people give to events that they experience (Merriam, 1998).

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3. RESULTS AND DISCUSSION

The purpose of this study is to identify the origin of Panos, Maniwaya's local delicacy. Feedbacks of the participants added insights to the research questions posed in the study. By analyzing the feedbacks of the residents from Santa Cruz, valuable information was obtained for:

- Panos popularity
- Phenomenal and unique taste
- How does panos contribute to their community in terms of language, culture and society?

Categories of Barangay Name of Maniwaya

The name of Maniwaya referred to personalities that the named derived from the Tagalog word "maniwala" which means to "believe". A little child who was being taught to speak mispronounced it as "Maniwaya". Since then, the term became popular.

Amidst the big blue sea more or less 10 kilometers northeast of the town proper of Santa Cruz, is an elongated island of Maniwaya having an area of 382,3600. It is surrounded on the east, by the Amain Land of Mongpong Island, on the west, by the mainland of Balogo, on the north, by Catanuan Quezon and on the south by the mainland of Polo Island. Barangay Maniwaya is composed of three sitios, each divided into two puroks or sub-sitios. They are the sitios of America, Central and Baguio, which are sub-divided into North America, South America Central I, Central II, Baguio del Norte and Baguio del Sur.

Culinary Practices and Traditional Cooking Method

Scientific name "Teuthida", commonly known to its local term as "Panos" or "pusit". Maniwaya Island is rich in sea foods, aside from fishing, they also catch "Panos or squid" as the main source of livelihood in the island.

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According to some experienced fishermen's in Maniwaya, catching "Panos" is certainly not easy it needs a lot of patience. Squids prefer warm waters so you're more likely to catch squids during summer. The best time to catch squids is in the daylight when the sun is bright and high. Some people use baits in catching squids but there's another method in catching squids. This method and techniques are passed down through generations due to the fact that catching squids requires a lot of teamwork especially holding a lambat /fishnet, a diver along with other fishermen needs to be assisted by one or three comrade. First they have to spread the nets to where the squids are and the diver will chase the squids to the net to where they spread the nets and catch the squids.

As part of their culinary practices aside from catching food as their main source of livelihood, they cook and prepares food for their family during religious celebration and community events. In addition, they value food experiences with their family members and visitors that if there is leftover food will be sent to the neighbourhood.

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"Inihaw na Panos"/ Grilled Squid

Residents of Maniwaya have their traditional way on how to cook a special mouth-watering dish of "panos". According to locals there to cook "Inihaw na panos" or grilled squid without any additives, while grilling the panos or squid, one spice is enough. It is due to the fact that they make use of available materials in their barangay. The distinguishable flavour makes it unique and mark as an identity of barangay Maniwaya.

Ingredients

- Panos
- Salt water

Preparations

1. Make sure clean and remove the insides of the squid.
2. Grill the squid.
3. While grilling the squid, sprinkle it with salt water until it cooks. This will make a sweet and juicy grilled squid.

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CONCLUSION AND RECOMMENDATIONS

This paper analyzes the creation of Panos how and why it became the local delicacy of barangay Maniwaya. In this study, participants who are residents of Maniwaya have the same response as to how it became popular and phenomenal. Fisihing as one of the main source of livelihood in Maniwaya serves as a big representation of how and why Panos became that popular. The availability of food and delicacies along the island plays a major role in the identity of a certain food. Participants believed that catching Panos incorporated with their unique and traditional way of preparation and cooking, passed down through generation makes it even remarkable. In conclusion, the study demonstrate the importance of food as a big contribution of preserving our culture, values and culinary practices to be passed on to the next generation. As people, cultures, and countries meld together, a nation's cuisine is bound to develop until it makes a mark of its own.

The study suggests that future researches conduct further study to find the origin of Panos and why it is popular in Maniwaya Island Santa Cruz and for further understanding of the significance of Panos in the society and culture of our province Marinduque.

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Municipality of Santa Cruz, Office of the Municipal Planning and Development Coordinator,*Historical Background of 55 Barangay*

http://www.travelingmorion.com/2019/08/marinduque-province-journey-to-maniwaya.html

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BIBINGKANG PINAHIRAN: A STA. CRUZ SPECIAL

An Undergraduate
Research Article

Presented to the
School of Arts and Sciences

Tanza, Boac, Marinduque

Bachelor of Arts in English Language Studies

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May 2021

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Subject Professor

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INTRODUCTION

Filipino native delicacies, known as *kakanin*, are popular snack foods that are usually served as merienda or desserts. *Kakanin* are native delicacies made of *malagkit* (glutinous rice), which comes in two varieties: the first-class variety that is sweet, rounded and white and the regular variety that is longish and translucent. The word *kakanin* is derived from *kanin*, Tagalog for rice. The three basic ingredients are *malagkit* or glutinous rice, coconut milk or *gata*, and sugar. Filipinos love of *kakanin* can be traced way back pre-colonial times when our ancestors used *suman* as offering to gods and visitors (Gasper, E,). Filipinos are known to be one of the most religious people in the world. Most Filipinos are Catholics. It is estimated that approximately 80% of the population are Roman Catholic. Spanish Catholic religion has a big influence in the culture because they are the ones who introduced the religion to the Filipinos. Filipinos are devoted to their religion. Some are even willing to risk their lives for it (Ganzon, 2016). Marinduque is known to be a religious province with its annual practice of Moriones during Lenten season. Most of its local delcacies are present during this season especially in holidays.

One of the famous kind of kakanin in Marinduque is *bibingka*. Ganzon goes on that b*ibingka* is traditionally made with *galapong* (milled glutinous rice). It is the main ingredient because rice is cheap and it is widely available. It is also full of carbohydrates. Other ingredients are coconut milk, margarine and sugar. It is usually served in a trimmed banana leaf. Preparing it is time-consuming because it is made using traditional method (no electrical machines). It is cooked using “paso” or terra cotta containers and heated using pre-heated coals. The name “bibingka” is similar to the Indian dessert bebinca from the state of Goa. The latter is made with flour, coconut milk, sugar, egg yolks, ghee or clarified butter and almonds. Aside from Goa, the bebinca is also common in Macau and East Timor, all of which, like Goa, were Portuguese colonies. Aside from the name, both cakes are cooked with heat on top and bottom.

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But unlike the Philippine bibingka, the Goa bebinca is a layered dessert wherein each layer must be cooked first before the next one is added (like the way we cook our sapin-sapin).Their bebinca is made with flour instead of glutinous rice. However, like biko, the term bibingka is Chinese in origin. Anthropologist E. Arsenio Manuel, as cited in Sta. Maria's book, relates the rice cake's name to its root word "bi," which in Romanized Mandarin (Pinyin) means "unripe grain." Bibingka is also used in naming other rice cakes such as bibingkang cassava and bibingkang malagkit. Through the years, Filipino ethnic groups have diverged, as usual, in their preferences, customizing this simple rice pancake in some ways, by departing from the classic bibingka chiefly changing the toppings or add-ons(R.O., 2015).

One of Sta. Cruz, Marinduque's native delicacy is bibingkang pinahiran. The study sought to answer the following questions:

1. What is bibingkang pinahiran?
2. What makes bibingkang pinahiran unique from the typical bibingka?
3. What is the cultural significance of bibingkang pinahiran?

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METHODOLOGY

A qualitative research approach for this study was chosen as qualitative methods are especially useful in discovering the meaning that people give to events that they experience (Merriam, 1998). The qualitative research methods used for the study are open-ended interviewing for data collection and analysis procedures.

The approach and methods employed in this study were guided by three research questions:

1. What is bibingkang pinahiran?
2. What makes bibingkang pinahiran unique from the typical bibingka?
3. What is the cultural significance of bibingkang pinahiran?

The selected participants for the study are five residents of Sta. Cruz, Marinduque, between 40 to 65 since they would be knowledgeable informants in relevance with bibingkang pinahiran of Sta. Cruz and its cultural significance.

Qualitative interviews were the primary method of data collection in the study. The interviews were conducted through Messenger for the convinience of the participants and researchers in accordance with the COVID-19 safety protocols. Typed notes were taken during all interviews for use during data analysis.

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RESULTS AND DISCUSSION

The primary purpose of the study was to find the cultural significance of bibingkang pinahiran in Sta. Cruz, Marinduque. Feedbacks of the participants added insights to the reaearch questions posed in the study. By analyzing the feedbacks of the residents from Sta. Cruz, valuable information was obtained for:

(1) bibingkang pinahiran

(2) uniqueness of bibingkang pinahiran

(3)cultural significance of bibingkang pinahiran.

The participants of the study were from five different barangays in Sta. Cruz, each interviewed through Messenger guided by the research questions with follow-up questions to grasp more detailed information.
The results shows that *bibingkang pinahiran* is made of typical bibingka elements like glutinous rice, coconut milk and sugar. It is best cooked in oven for the syrup to harden. What makes it different from variations of *bibingka* is the milled glutinous rice coated with thick sweet syrup which gives the name "*pinahiran*", a Marinduqueño term for 'spread' and "*bibingka*" as a variation of *kakanin* made of *malagkit* or glutinous rice, a sticky kind of rice for kakanin in an affordable price. It is best served in banana leaves for the delicacy to not stick in the container. The findings answered the questions *(1)What is bibingkang pinahiran?* and *(2)What makes bibingkang pinahiran unique from the typical bibingka?* For the follow-up questions, two of the participants shared the following ingredients and procedures in making bibingkang pinahiran. Most preferred is the traditional way of cooking to save money and achieve much desired result.

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Bibingkang Pinahiran Recipe

Ingredients:

glutinous rice

coconut milk

sugar

Instructions:

1. In a pan, combine milled glutinous rice, sugar and coconut milk. Boil the mixture then reduce heat.
2. Mix continously to cook evenly and not burn the bottom. Let the mixture thicken.
3. Transfer the mixture in a baking tray with banana leaf. Set aside.
4. For the toppings, mix sugar and coconut milk in a pan. Boil and simmer on medium heat uncovered until the mixture becomes thick.
5. Pour topping over the cooked glutinous rice on the baking pan then bake in a preheated oven until topping becomes really thick and dark (not burnt).
   For traditional cooking, maintain a medium heat to dry up the mixture. Use charcoal or coconut husk in iron sheets placed on top of the pan to harden the toppings.
6. Cook until the toppings turn dark brown or as desired. Set aside to cool.
7. Slice in desired size then serve.

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Three of the participants reported that "bibingkang pinahiran is a simple delicacy yet a delight. The ingredients are very affordable for the health and its sweetened flavor, a slice would definitely gives you a heavy stomach. It is made of only three ingredients but see how tasty and sweer it was. It is not hard to find the ingredients as these were very affordable and there is a large coconut plantation in the province." One of the participants stated that "bibingkang pinahiran is a good source of income. Many locals and foreign individuals love this kakanin sold specially during noontime, the time for merienda, and the holidays. My family would be on standby in the market or near the church. On holidays, we use to take orders from many of our locals. Some also make their orders for occasions like birthdays, weddings and fiesta." The other three participants mentioned that "bibingkang pinahiran is one of the best delicacies shared during occasions. In every events to celebrate, these kakanins will always be present. It has become a tradition to have these flavors on the table, you get to share your every moments in joy with the sweetness from the delicacies." The results answers the question *(3) What is the cultural significance of bibingkang pinahiran?* Delicacies like bibingkang pinahiran were served on the table during occasions. This practice has become a tradition for the residents of Sta. Cruz, sharing the happiness in every celebration with the sweetness of bibingkang pinahiran.

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CONCLUSIONS AND RECOMMENDATIONS

The study sought to find the significance of the local delicacy, bibingkang pinahiran, in the culture of Sta. Cruz, Marinduque. Guided by the research questions, valuable information were gathered for (1)bibingkang pinahiran, (2) uniqueness of bibingkang pinahiran, and (3) cultural significance of bibingkang pinahiran. Results show that bibingkang pinahiran is a variation of bibingka from Sta. Cruz, Marinduque, coated with melted sugar in coconut milk. The delicacy could be cooked in two ways: oven-cooked and the traditional way of cooking using coconut husks or charcoal. The natives serve the delicacy mostly in celebrations and the holidays . In conclusion, it is the way they value these moments to come together as one with the tasty flavor of the delicacy which has become a tradition. It is the same as the native "pudding" made of milled glutinous rice or cassava topped with a thick sweet syrup. These delicacies were customized to create a more delicious flavor by adding ingredients or changing the toppings. Known creative, Filipinos could make these changes from regular delicacies to add a more delightful flavor.

The study suggests that future researches conduct further study to find where bibingkang pinahiram originated in Sta. Cruz and for further understanding of the significance of bibingkang pinahiran in the culture and tradition of Sta. Cruz, Marinduque.

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AN EXPLORATION OF CULTURE THROUGH CULINARY PRACTICES OF MANAKLA DISH IN STA. CRUZ MARINDUQUE

An Undergraduate
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Introduction

Marinduque is a province of Philippines that is a heart shaped island located at Southwestern Tagalog region or MIMAROPA. Aside from being popular festive during Lenten season, Marinduque is a destination where you can taste different native cuisines which is composed ingredients that is known in the place. Marinduque's unique cuisine and its native delicacies are one of the reasons why you should visit the province because it is the way of how Marinduque*ñ*os shows their cultures, values and belief.

Food is commonly used in retaining one's cultural identity. According to Barthes, food considered as multidimensional, something that shapes us, our identity, our culture and even our society. Its meaning is an exploration of culture on how people acquire the food, how and who prepares the food and how it creates a good relationship among individuals. Whereas, culture is what makes us different form each other.

Discovering the culture of a society through food is an interesting process because once a person starts asking questions like how the food was made, what ingredients are present there and why it is called in that name, answers will come from learning its culinary practices. Therefore, culinary practices pertain to the process of preparing, cooking, presenting and serving food.

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Not to focus on an international cuisine, the researcher chose an exploration of culture through culinary practices in the province of Marinduque, in the town Sta. Cruz. Sta. Cruz which is a first or the biggest municipality in the province, is known for its native cuisine which called "manakla". Manakla is the local Marinduque word for cry fish which is popular in Sta. Cruz Marinduque. Manakla is a shrimp like body and having single crab like claw. Which has different ways of cooking; it can be a main dish and can be a flavoring to another dish.

Statement of the problem

The purpose of the study is to discover the culture of Marinduque specifically in the town of Sta. Cruz through their culinary practices of mankla dish. The study aims to answer the following:

1.) What are the culinary practices of people living in Sta. Cruz with manakla dish?

2.) How manakla dish operates as an expression of cultural identity

3.) What does manakla dish reflects in terms of,

a) History
b) Lifestyle
c) Values
d) Beliefs

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Research Methodology

This chapter presents the methodology used in conducting of the study. It also includes the research design, research respondent, sampling deign, research locale, research instrument, data gathering procedure, ethical considerations.

Research Design

The research design refers to the overall strategy that the researcher chooses to integrate the different components of the study in a logical and consistent way, thereby, ensuring it will effectively address the research problem; the researchers used qualitative research design to collect the information needed. According Cresswell (1994), qualitative study is a process of inquiry in understanding social or human problem and reporting details views of informants which is conducted in a natural setting. The researcher will collect the culture of the persons living in Sta. Cruz through their culinary practices of manakla dish. In that way, the researcher will be able to know the reasons why their popular cuisine serves as their cultural identity.

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The Respondents and the Sampling Technique

The respondents of the study are from Sta. Cruz Marinduque the total population in conducting the research will be 7. The criteria made by the researchers in conducting the research was based on the person that they can interview online.

The researchers used convenience non-probability sampling due to covid 19 pandemic wherein the respondents are chosen based on their relative case of access. According to Ackoff (1593), convenience sampling tends to be favored sampling technique among students because it is inexpensive and an easy option compared to any other sampling techniques.

Research Locale

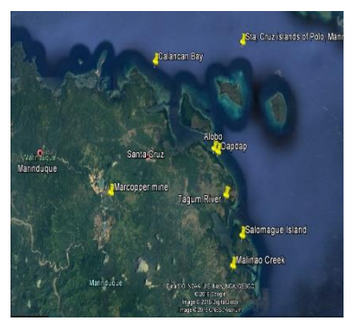

Figure 1. Research Locale of the Study

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Figure 1 shows the research locale of the study. The researchers conducted the study in Sta. Cruz which is the first municipality of Marinduque.

Research Instruments

Ebsco Help (2015) expounded research instrument are measurement tools used in obtaining data on a specific area. In this study, the researchers used interview in gathering and collecting the information. It is the most appropriate instrument to be used since they are trying to acquire narrative data from their respondents and they can also deeply understand the views and the experiences of the respondents that they want to share which will really benefit the study.

Data Gathering Procedure

Preparation Phase

Since the research will be using structured interview through online platform, the researchers formulated questions that will be needed for the interview with their respondents. Aside from that, the researcher prepared a letter not only to the subject teacher but also to the Municipality of Sta. Cruz letter will allow the researchers to conduct research through online. As for the letters to the Municipality of Sta. Cruz. it will be needed to ask permission if the researchers can conduct research on their town.

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The researcher will first hand in the permission letter to the Municipality of Sta. Cruz and the respondents of the town.

Retrieval Phase

The researchers conducted an interview based on the date and time both the respondents and the researchers agreed to. Through this, the researchers were able to acquire the needed information for the study.

Presentation and Interpretation Phase

The researchers analyzed the information that they have acquired about the culture of the residents of Sta. Cruz Marinduque through their culinary practices of manakla dish.

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Result and Discussion

This chapter presents the findings from the data that is gathered from the result of online interview with the residents of Sta. Cruz Marinduque who serve as the respondent of the study It also provides the analysis and interpretation of data that has been organized based on the research questions enumerated in the proceeding chapter of this paper.

1.) What are the culinary practices of people living in Sta. Cruz with manakla dish?

The researchers identified the culinary practices of manakla dish and all of the respondents came into idea.

A. Ways on how to catch manakla

Manakla is type of local cry fish that has only one claw common in the town of Sta. Cruz. In catching manakla the first thing to do is to roll the strips of sack that will be used for tickling manakla under the hole of a muddy place

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"It is hard to catch manakla because it takes 3-5 minutes"

"Perseverance is a must in order to catch manakla"

In relating with Filipino culture, this explain that Filipinos are known for being hardworking and versatile. Catching manakla is not easy because you need to put your full effort and patience.

B. Cooking procedures of manakla

There are different ways on how to cook manakla which depends upon on the persons wants. Some respondent said that ginataang manakla with pako is their popular dish, other says manaklang pinatuyo sa sprite, chili garlic manakla and some uses it as flavoring to their main dish.

Given below are the procedures on how to cook manakla according to the informant given by the respondets.

Manaklang pinatuyo sa sprite; Recipe and Procedure:

1 kg. manakla (crayfish)
½ cup Sprite
4 cloves garlic, chopped
salt and pepper to taste
3 tbsps. cooking oil

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Wash live manakla to remove dirt and impurities, especially from their singular claws. Put washed manakla in a wok with Sprite, garlic, salt and pepper, and cook over medium heat until dry. When dry, add cooking oil, toss for a while over heat, and then turn off heat. To enjoy, remove the head of the cooked manakla, discard the black part on top of the head, peel off shell, and pull off the thick black vein from the body.

Ginataang manakla na may pako; Recipe and Procedure:

250grams of Manakla

350grams of Paco

1cup coconut milk

2tbspn of oil

1tbspn of salt

3gloves of garlic

1 glove onion

Sauté the minced garlic and onion together, after a minute include the salt and pepper, then the coconut milk, after boiled, put the manakla or cry fish. When becomes warmer, put the pako for almost3-4 minutes.

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Chili garlic manakla; Recipe and Procedure:

1 glove onion

1tbspn of minced ginger

2tbspn of oil

3gloves of garlic

4-5tbspn of chili garlic sauce

2tbspn of soy sauce

1cup of stock

Salt

Pepper

Sauté the minced ginger and onion until it becomes golden brown, put the chili garlic sauce, next put 2tbspn of soy sauce to make it bit juicy. Then put the manakla add salt, peper and a cup of stock, then mix them all together until it changes its color.

2.) How manakla dish operates as an expression of cultural identity

Food is often used as retaining an individual's cultural identity. People of various cultural origins consume a variety of meals. Food preferences and dislikes are influenced by where families live and where their ancestors came from. Food preferences within a cultural or geographical group result in patterns of food choices. Same goes from the different municipalities in Marinduque, where every one has their own so-called specialty that represents as their identity.

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As for what the respondents says, manakla serves as theirs for it contributes not only to their cultures but also to the identification of Sta. Cruz itself. Manakla was known for having a variety of cooking styles that they could proudly speak about and that actually caught or piqued someone's attention.

3.) What does manakla dish reflects in terms of,

a.) History

Manakla reflects into Filipino's way of catching dish during colonization for them to have food and feed themselves.

"We are using rolled strips of sacks in catching manakla"

"We hold the manakla by our hands tightly to make sure that it will not b losses"

During the past, Filipinos creates different types of fish traps using native/raw materials that can be seen in the mountain like bamboo to easily catch the fish. Residents of Sta. Cruz are very creative because they come into an idea on how to make a tool that can be effectively use in catching manakla. As a matter of fact, the shell of manakla can be harm or create a wound to a person if it is not hold correctly that is why an individual who wants to catch manakla must be tained or a person who is not skittish because in opposite with that you might failed to catch manakla.

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b.) Lifestyle

this talks on how Filipino live their interest and behavioral orientations that represents as their culture.

"In cooking manakla we are just using the material or ingredients that are applicable or inexpensive and if necessary, the ingredients that can be found in our farms."

With this statement the researcher conclude that Filipinos are known for being thrifty because they are always keeping in mind to use food ingredients which are in low cost. Beside from those vegetables that are fresh from their own farm can be contribute to the delectable taste of the dish and it is also nutritious.

Kamayan, Filipino today eat using utensils such as spoon and pork but when it come to eating seafoods, they were using the traditional ways of eating which is called "kamayan". It is the way of eating by hand but it is a traditional feast served family style prior to Spanish.

"It is more delicious to eat when using our hand or pagkakamay."

Using spoon and pork in eating seafoods is not enjoyable due to the difficulties that might be encounter because shells of manakla is cannot be easily removed by the use of such utensils.

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c.) Values

this are the degree of importance of some thing or actions which aims of determining what actions are best to do or what or what way is best to live or simply the family-oriented significance of different actions.

In catching, preparing and cooking manakla, Filipinos as a family-oriented can be observed. They put their family and love ones as their priority.

“When catching manakla we are considering the idea or decisions of every member of the family.”

“Manakla is fairly divided to the members of the family or the group of people.”

The researchers inter that Filipinos specially the respondents of this study known how to value the opinion and thoughts of others. They are also consulting each participants to build a good relationship.

Prayers, Filipinos are very religious whatever condition or their life is they continue to pray and pray. In terms of giving value and thanking for the food they are having a prayer first before going to eat.

“Before going to eat we are having a prayer to give thanks to our foods”
“Prayer is the best values of Filipinos specially before eating”

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Through this statement, researcher figure out that the person in Sta. Cruz are religious individuals. They really appreciate the things through their powers and strength that has given by god to perform such activities.

d.) Beliefs

Pertains to the acceptance that a statement is true or it really exist. According to the respondents there is a possibility that when you eat manakla whatever the type of cook dish is that you might have an allergy and there have are some ways on how to avoid having it.

“Every time we eat manakla we are doing pagsusuob to avoid skin allergy.”

With this resident of Sta. Cruz make “pagsusuob”, they believe that when they do this, they can keep themselves away from allergies.

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Index

Lamesa

The name originated from the Spanish word "la mesa" meaning "table" because there was a big flat rock resembling a table situated near the boundary of Mogpog and Santa Cruz.

Lapu-Lapu Poblacion- formerly 5th Zone.

Libjo, Lipa- formerly a part of the Poblacion.

Lusok, Maharlika Pob. (1st *zone)-*

Barangay Lusok was a dense forest during the Spanish time, inhabited by wild animals and birds. One day a group of Spaniards with a Pilipino guide visited the place to hunt animals. They passed along a muddy trail which seems to be very deep. They let the Pilipino guide made first to measure its depth, while he was wading, he shouted "Lusok", but the Spaniards a did not understand him so they also echoed the words "Lusok" and since then the place was called Lusok.

Barangay Lusok is 5 kilometers away from the Poblacion bounded by Baliis River on the east, Kamandugan and Nasunugan hills on the north, Cabo Angel hill on the south and Lusok river on the west. It has first class read built by Marcopper Mining Company. Barangay Lusok comprises six sitios.

Makulapnit

Long before the creation of this Barrio in 1942, the place was just a mere sitio of Davilla with many names attached to it. Some people called it Tabing-gubat or Malaking bundok while others said it's Kulapnit. Sometimes they call it Anahawan. This distant mountainous place was unknown and very few families dared to live here because of so many wild animals that roamed around the forest.

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Hunter government officials were confised by the contradicting names given them by the inhabitants so they ordered the people through Devillas Cabesa de barangay to decide what name they will give their sitio. The choice of the majority was Kupanit which according to them was the most appropriate name due to the presence of countless tiny bats in the vicinity.

These nocturnal ceature called "Kulapnit" usually come out of their hide outs by the thousand as seen as darkened covers the place and their number I is estimated at millions. They sometimes appear at daytime when the surrounding is dark due to bad weather.

A wise leader suggested that prefix "ma" which means "marami" be attached to the word "kulapnit" to mean "maraming kulapnit". Makulapnitwas the name given to the sitio and was recognized as such shen it became a barrio in 1942.

Maniwaya-

The name derivative of the Tagalog word "maniwala" which means to "believe". A little child who was being taught to speak mispronounced it as "Maniwaya". Since then, the term became popular.

Maniwaya is an island off Sta Cruz town in Marinduque. Maniwaya is developing as a resort destination. There is Palo Maria, a mom & pop operation, with a few bedrooms to rent. There are 2 resorts that are "tourist" class. On my last trip I saw a jet ski. A town mayor is building an 8-room low-rise hotel on a beach front.

Manlibunan-

Long time ago, this place was just a part of barangay Buyabod. It's former name was Salmento, a name derived from the name of a loving couple "Salome and Manuel" They were blessed with one child who was named after him "Manuel".One time, Manuel and his father went on fishing off Buyabod bay when suddenly strong winds and waves came and accidentally overturned and sunk their new boat. The younger Manuel survived the tragedy and was able to land in a far island. He was situated by a couple with a beautiful daughter named "Ibuna". His father was not lucky as he was never seen again.

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After some time, Manuel and Ibuna fall in love with each other and got married. Manuel decided to return back to his native pplace and he brought with him his wife and reside their until their death. The place was then named after their combined name "Manlibunan" to communicate their kindness and good relationship with the community.

Masaguisi

The name originated from the word "saguisi" a palm tree which grew abundantly in the place a long time ago. According to the story, the place was the favourite collecting ground of the people who loved to rest the young sheet of the plant. It Is said that one day, a group of farmers wanted also to garden their plants but they didn't know the exact location of the place so they asked some people on their way saying where is "Masaguisi" many saguisi.

Masalukot

The name originated from the word "salukot" a kind of hat. Viewed from a distance, that place looks like a peasant's hat. Hence, the term became popular.Long time ago, there was one guy living alone in the said place. One time because of his loneliness he decided to go to town even it's raining heavily. He was wearing this white ahrd hat made of barks of tree which is known as "salukot". On his way down, he met a woman who was chilling because of the heavy rain. He asked the name of this woman that her name is "Tomasa" as she was looking for a place to hide. The guy offered his hat and said "Tomasa, Salukot" meaning Tomasa you can use my Salukot. Since then tha name was known to be "Masalukot". In addition, when you visit the place, from a distance that place looks like a peasant hat.

Matalaba

The barangay name Matalaba got its name from the abundance of oysters or "talaba" at the sitio. Many years ago, people existing along the swamps nearlt found the area a rich source of oysters. The place and the oyster became popular. Oyster in Pilipimo is "talaba" or to make it short is "Ma-talaba". The place became popular and there upon, named the place " Matalaba" an application adopted for the barangay.

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Mongpong

News reached the Spaniards authorities that the "tulisans" or robbers were seeking refuge in this island so they planned to fight them. They hired a fisherman to spy the tulisans. After discovering their hideout, the Spaniards sent two sailboats. It was already dark when they reached the seashore, not knowing that the robbers were hiding around the thick talahib grasses who are ready to fight. The Spaniards wanted to seize them by surprise so they crept among the talahib with their guides, When some of the guide saw a robber he shouted " Among Pong" which means "Master Shoot. Hearing the shout, the tulisans also shouted "Mongpong". They shouted those words hearing in mind that they were too many.

The Spaniards were defeated and when the remaining soldiers returned to the mainland of Santa Cruz, they related the story that the "tulisans" didn't uttered any word except "Mongpong". From that time on, this island was named Mongpong.

Morales

Barangay Morales was formerly a part of tagum. It was recognized as barrio in 1929, although it has existed as a political unit even during the Spanish time. The name of the barangay was derived from the name of a rebel leader who revolted against Spanish in 1896. He remained hiding in the area for sometime and subsisted on the resistance given by the barrio folks. He was also protected by the people from the Spaniards soldiers who periodically come to the place asking for other rebels. After the fight, the rebel leader identified his name and left the place immediately. Since then, the native called the place "Morales" after him.

Napo (Malabon)

The name was derived from the words "ito napo" meaning "this is it" which Spaniard misunderstood to be the name of that place.

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Pantayin

The name was derived from the words "Pantayin pa" meaning "to level the ground". During the Spanish times a group of soldiers visited this place. Before they reach the place, the group passed through a hard mountainous trail of Manlibunan and Baguidbirin. This trail is the shorter way in going to Napo and Torrijos during two partly years. As they passed this place one in the group commented "ito pala'y pantayin pa" meaning this place need to be levelled. Since then, this place from Baguidbirin to the boundary of Napo was called Pantayin.

Pag-Asa Pob. (4th zone)-

Polo

During the Spanish occupation, majority of the inhabitants of this town of Santa Cruz are concentrated in the Poblacion area. The town folks were forced to work by the Spaniards and given some punishment if they could not follow their orders and commands. Because of this unhuman acts more people migrated to other distant places and islands one of which is this island formerly covered with pulo-pulong gubat (forest) talahib and cogon. This physical features which describes the island later became the name of this island "Polo".

Pulong-Parang

The name Pulong-parang originated from the folks who was once looking for a place to live on and managed to discover a place having a group of trees growing distantly from each other forming meadows in between them. This type of vegetation locally known as "Pulo-polong parang." The name was derived from the group of trees growing distantly from each other forming meadows in-between them which the people called 'Pulong Parang"

San Antonio

It was formerly part of barangay Labo as one of its sitio. Covered with almost forest where wild animals like deer and pigs, people from neighboring barrio hunt for pleasures and livelihood. During those hunting trips, come hunters notice level ground which could be developed into good farm lands.

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Folk tales claimed that San Antonio was named after the Christian saint whose image was found by of the hunters appeared in the bark of a tree. It was believed that the image was stolen from the Catholic Church in the town proper and hide it in the forest area of that place. A certain Simeon Pedernal brought it home and was recognized as "Poong San Antonio" which later adopted as the official name of the barrio.

San Isidro- named after their patron saint, San Isidro.

Tagum- the place named after the plant called "Tayum" that grew abundantly in the place.

Tamayo- a former sitio of Tagum named after the words "Tama tayo" meaning we won.

Tawiran

The name originated from the word "tawid" meaning "to cross". One of the biggest rivers in the entire province is known to be Tawiran River.

Taytay

Taytay is situated in the south eastern part of the Municipality of the Santa Cruz and the name originated from the word "manglalatay" which the Spaniards misheard as "Mga Taytay".

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GROUP 2

GASAN-TORRIJOS

LANDOY, DIORELYN

LABAY, LAICA MAE

LADERAS, GERALD

LINESES, JONALYN

MABUTOT, JESSA

MACARANG, MARIE ELLAINE

MADRIAGA, JUSTFER

PLACE IDENTITY OF TRES REYES AND ITS CONNECTIVITY TOWARDS THE GROWTH OF TOURISM IN PINGGAN, GASAN, MARINDUQUE

An Undergraduate Thesis

Presented to the FACULTY OF School of Arts and Sciences

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In partial fulfilment of the requirement for the Degree

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CHAPTER I

INTRODUCTION

Islands have particular attraction whether for achieving strategic objectives, for tourism campaign, for creative inspiration in literature and the arts, or for attaining personal contentment. They also have a significant role in both cultural history and the history of Science. But not every island is such a paradise. Some islands are barren and inhospitable places. You can conclude that it was a mainland because it was over consumed and crowded and became the residence by lots of people. But life on islands is more hazardous than on the mainland. Islands, with their smaller and less diverse communities, are less stable than the mainland, and consequently are much more susceptible to environmental change. The residents are possibly can experience severe weather or catastrophe such as a volcanic eruption that would affect their inhabitants. These problems are pertaining to the main focus of this research which is the TRES REYES ISLANDS and located in Pinggan, Gasan, Marinduque. These islands are sub-divided into three, the local folks called this island or first known as POLO, MAN-NGA and PANGIKOG then later called GASPAR, MELCHOR and BALTAZAR.

Also in this research, aside from the problems mentioned above this will provide you on why you should visit and choose for your next travel for this islands are a great place to go swimming, snorkeling, diving and beach bumming in.Gaspar Island is located in the south west of Marinduque. It is the biggest and largest island of the Tres Reyes Islands. It has a short stretch 44

of coral beach. Yet, despite the size range, and scale of their separation or isolation, most islands have something distinct about their ecology and the terrestrial communities they support. In this research, we will elaborate the character of islands, the human occupation and adaptation.

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Statement of the Problem;

1. Trace the origin of Tres Reyes in Pinggan, Gasan based on the oral information from the residents of the said barangay.
2. What are the features of each island that make it a popular tourist destination? Differentiate the features of each island that makes it a popular tourist destination.
3. What are the common tourism crisis that affect the islands?

CHAPTER III

Materials and Methods

This chapter presents the Research Design, Research Locale, Research Instrument and Data Gathering Procedure.

Research Design

The type of the research conducted is qualitative method because it applies common simple descriptive statistic. It is also a descriptive because it simply attempts to determine, describe or identify what is.

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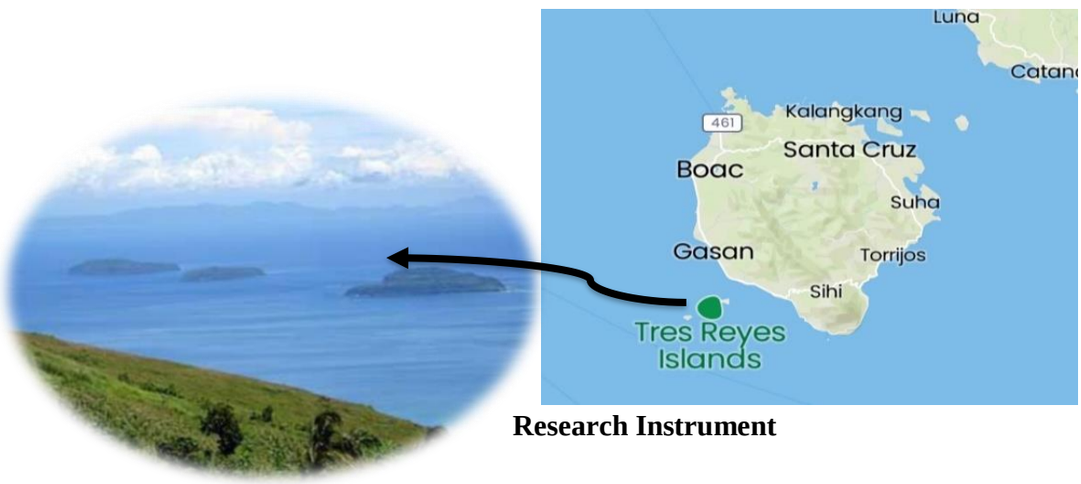
A qualitative design is primary explanatory research and it used to gain an understanding of underlying reasons, opinions and motivations. A qualitative research also involves collecting and analyzing non-numerical data to understand concepts, or experiences.

Research Locale

Pinggan is a barangay in Gasan, Marinduque which this barangay has three islands named Gaspar, Melchor and Baltazar (Three Kings) also known as Tres Reyes Island. The latitude of Pinggan, Gasan, Marinduque is 13° 16’ 54" N and its longitude is 121° 52’ 47" E. The island is a place for picnics and diving in Marinduque Island



Research Instrument

The instrument used in this study was documentary analysis, remote communication and interview. The informants of this study were those who lives in Pinggan, Gasan, Marinduque.

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Data Gathering Procedure

The researchers will ask for permission to the informants of the study, voluntary participation is highly emphasized in the data gathering. The researchers made an approval letter and have it signed by the subject professor. Then the approval letter was sent to the email of Information and Tourism Office in Municipality of Gasan. And after receiving the information, the researchers started to analyze the data.

Chapter IV

Results and Discussion

This part of the paper exhibits and displays presentation of the gathered data about the study, as well as the analysis and interpretation of the researchers. This, responds to the objectives of the study. It has the following concern.

1. **Origin of Tres Reyes in Pinggan, Gasan, Marinduque**

   The researcher found a few informants to answer the question "What is the Origin of Tres Reyes Island? Or *Bakit tinawag na Tres Reyes Island ang tatlong Isla?"*

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Informant(s)	***Age & gender***	***Statement (s)***
Jose Bulledo	***71-male***	*"Noon ay nagakarera sina Melchor, Gaspar at Baltazar. Nauna si Melchor, nasa gitna si Gaspar at nahuhuli si Baltazar. Habang nagakarera sila inabutan sila ng bagyo, malakas ang alon at nalubog sila ng hindi nakakarating sa pampang. Isang araw lumitaw yung pulo at pinangalan sa kanila yun."*
Lois Lumagui	***21-female***	*"Ang sabi dito sa amin sina Gaspar, Melchor at Baltazar daw ay tatlong hari na may gusto kay Marin. Gusto daw noong tatlo na parehas manligaw kay Marin kaya nag paunahan sila. Noong medyo malapit na sila sa pangpang lumubog iyong nasakyan nila at hindi na sila natagpuan. Lumipas ang panahon may lumitaw na tatlong pulo at tinawag yung Tres Reyes o Tatlong Hari.*

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The researchers concluded that this story/origin started in Spanish Era, for the reason that "Tres Reyes" is Spanish name "Three Kings". Tres as a number "three" in English and "Reyes" as "royals, royalty or king" in a literal translation of English. Since the researcher has a limited sources they don't know if the legend is authentic.

2. Features of each island that make it a popular tourist destination

According to Jhaypee Guia, there are special characteristics of each island and it is to be discussed in the following;

Gaspar Island

Gaspar Island is located in the south west of Marinduque Island. It is the biggest and the largest island of the Tres Reyes Islands. It has a short stretch of coral beach. In 1981, a sunken ship was found in the area over 130-feet under the waters between Gaspar and the mainland. It was one of the Chinese pirate Limahong's vessels, the find surrendered artifacts and treasures which are worth millions pesos. Some of it are porcelain jars and plates. The Underwater Archeology division of the National Museum recovered several of artifacts from the wreckage. Today, all of the artifacts are now displayed in the museum for exhibit.

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Melchor Island

Melchor Island is located near at the mainland of Marinduque among the Tres Reyes islands. There are cottages in the area that are for rent made by the locals. The guests in the area are warned not go too far because there is a strong current in the waters.

Baltazar Island

Baltazar Island isn't as big as Gaspar Island, but it still has a good swimming area and beach. The island is a famous diving spot as it has a thriving underwater ecosystem worth exploring. However, the province has limited diving options and available equipment.

3. **What are the common tourism crisis that affect the islands**

Tres Reyes Island is one of the top most visited place is the province of Marinduque. However, even the most beautiful and blessed place can also experienced some of the common tourism crisis that can truly affect the island as a whole. This island is rich in natural marine resources but due to the abusive way of living, some of the coral reefs and other underwater natural gifts are being ruined by the people themselves. That's why, people are looking forward for the enhancement of the place through healthier and more resilient place and also to implement cleaning water program to maintain the beauty of the island. Another thing that has been observed about the people specially the youths who lived in the island is that they must be

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given a proper attention by simply guiding and giving them formal orientation to be able for them to be more aware about the reality. The particular reason for this is the very alarming increasing population in the island due to some cases of teenage pregnancy. Also, it has been recorded that the population of the out of school youths individuals continue to rise.

Also as technology rises and more develop, Internet is a big deal to everyone. Wherever we go we always carry our cellphones to update anyone or to post your travel in social media. It is very difficult to contact someone when a tourist would go to the Tres Reyes Island because of the bad connection and lack of action. Another thing that lacks on the island is the delicacies which is rare to have because of the difficulty of goods or products to be delivered to the island. They don't have restaurants or bars on the island so commonly they insist the tourist to bring their own food if they will stay there for a day. The huts are not fully built so if you insist to stay overnight you might need to bring your own tent. As we promote tourism, we must always consider to resolved problems that will affect the islands. And the best way to make it is to take the power to lead the way for the betterment.

Conclusion

Islands have particular attraction whether for achieving strategic objectives, for tourism campaign, for creative inspiration in literature and the arts, or for attaining personal contentment. Tres Reyes Island is one of those tourist spot who has a natural beauty. The researcher found out that even though Tres Reyes Island is one of the natural and breathe Taking Island, it is not fully

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developed to make it more interesting. There are many people living in that place reason for the coral reefs and other living things get affected. Since divers are up to beautiful scenery in the ocean, they are not having fun for the reason that coral reef are beginning to extinct. To sum up everything that has been stated so far, it was drawn that the origin of the island started in the Spanish Era wherein "Tres Reyes" is the Spanish version of "Three Kings". The term "Tres" as number "three" and teen "Reyes" which means "royals, royalty or king". As stated by the two informants, they have different version about the history of Tres Reyes Island: (1) the island started when Melchor, Gaspar and Baltazar joined a race, but it just happened that there was a typhoon in the middle of the contest. They didn't finish the race, instead they've disappeared in the middle of the sea. Then in the following day, the three island sprouted which people believes that it was the three kings and they followed the name the island from the name of the King. (2) There are three kings (Melchor, Gaspar and Baltazar) who likes to pursue Marina, they try to get ahead with each other but didn't make it and they disappeared in the middle of the sea. As time passes by, three island was form in the sea and people named it from the Three Kings. Aside from that, they are lack of accommodation equipment, such as a room to stay overnight, an electricity, they also have unstable internet connection and enough supply of water. As the researchers promote tourism, they think that it is a must to always consider a resolved problems that will affect the islands. And the best way to make it is to take the power to lead the way for the betterment.

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Reyes Name Meaning, Family History, Family Crest & Coast of Arms

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R. T. GABISAN DECORATIVE JARS: A DOCUMENTATION OF HISTORICAL BACKGROUND IN POCTOY, TORRIJOS, MARINDUQUE

An Undergraduate Thesis

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ABSTRACT

This study aims to document the historical background and development of R. T. Gabisan Decorative Jars in Poctoy, Torrijos, Marinduque.

The researchers conducted a remote-online interview due to pandemic with its participant, Mr. Rufino T. Gabisan and his grandchild, Khelle Gabisan Fernandez and Angel Fernandez. Data that were collected remained with its confidentiality. The researchers gathered data with the help and use of primary source which includes the remote-interview. The secondary sources include online sources like Youtube documentary and online published articles, also, the researchers used to communicate with the resident of Pocoty, Torrijjos, Marinduque that are very essential in conducting this study.

The results showed that R. T. Gabisan Decorative Jars is already operating their business for thirty-five (35) years since it was established in 1986. It also showed that they usually use bole clay on making their crafts like pots, jars, vases, roofing materials, and tiles. Moreover, they have been successful in this field for they were able to provide their own truck and their own chimney that greatly help them in making their pottery much easier and faster than before and also the quality of their products also reach its improvement.

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INTRODUCTION

This chapter deals and presents Background of the Study, Objectives of the Study, Significance of the Study and Scope and Delimitation.

Background of the Study

Pottery is one of the oldest human inventions. It is made by shaping clay into more specific and defined forms or shapes. There are lots of pots and jars that are discovered in different parts of the world which are called 'artifacts'. These pots serve as burial jars for the body of dead people during the ancient time. It is also used by ancient people to store foods and drinking water. It is also used as decorations for homes and vases for flowers and plants.

Moreover, pottery plays a significant role in Philippines' art industry and also to the economy. The presence of many sources of clay made it easier for the Filipinos to make Philippines identified in other parts of the world in this field. Native Filipinos were making pots since 3500 years ago. As a result, numbers of ceramic factories were established. Many big names have molded their success in this field. Also, pottery making widely spread in many areas of the Philippines including the province of Marinduque.

Marinduque is a heart shape island located 18 kilometers from the main island of Luzon. It lies between Tayabas Bay to the north and Sibuyan Sea to the south. One of the six (6) municipalities of the province of Marinduque is Torrijios. It is subdivided into twenty-five (25)

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barangays. It is well-known to the tourist because of a historical event which is the "The Battle in Pulang Lupa". Another reason why Torrijos is popular is because of its pots and crafts. Due to the abundance of clay resources in the said municipality, pottery became one of its residents' means of livelihood.

In barangay Poctoy, Torrijos, R.T Gabisan Decorative Jars is a popular shop which produces clay pots and brick works. According to an article entitled: From Muds to Riches. Pottery includes the creation of objects such as bowls, plates that are made out of clay usually by hand and baked at high temperatures so that they become hard. It's popular due to its beautiful and impressive ceramic works. Their costumers visit their shop back and forth because of their different and unique designs of ceramic pots which fits their budgets.

The main purpose of this study entitled "R. T. Gabisan Decorative Jars: A Documentation of Historical Background in Poctoy, Torrijos, Marinduque" is not only made to discuss and promote the pottery industry in Torrijos but also to expose the municipality of Torrijos and province of Marinduque for more opportunities that may lead to economic and tourism development of the province.

Specifically, this sought to answer the following questions:

1. What is the history behind the establishment of R.T. Gabisan Decorative Jars?

2. Where do they sell their crafts? Do they export their crafts?

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3. What are the different characteristics of R.T. Gabisan Decorative Jars pots in terms of:

3.1 Quality

3.2 Design

3.3 Uses

4. What are the process and materials and tools used in pottery making?

5. What changes and development occurred in R.T. Gabisan Decorative Jars over the years?

METHODOLOGY

This chapter discusses in detail the research methodology that has been used in the study of documenting the historical background of Pottery Industry in Poctoy, Torrijos, Marinduque. The method that has been used in the research was carefully designed relating to its inquiry. The area of the study is to rural area were the only participants needed for the study is limited to the Gabisan Family and the people residing at. Hence, a remote-online interview was conducted to gather information for the respondents. The key area of the research is to document Pottery Industry and its discuss its developing History.

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Research Design

Since the study's main objective is to document R. T. Gabisan Decorative Jars in Poctoy, Torrijos Marinduque, the study needed not only a historical overview of the said industry but a deeper understanding of the said pottery as well as its process.

In line with this, the researchers used qualitative historical research design in gathering data and information needed for the study. Ashley Crossman (2017) stated that qualitative research is a type of social science research that collects and works with non-numerical data and that seeks to interpret meaning from these data that help us understand social life through the study of targeted populations or places. People often frame it in opposition to quantitative research, which uses numerical data to identify large-scale trends and employs statistical operations to determine causal and correlative relationships between variables. However, according to ECU Library (2018), historical method refers to the use of primary historical data to answer a question. The nature of the data depends on the question being asked, data may include demographic records, such as birth and death certificates, newspapers articles, letters and diaries, government records, or even architectural drawings.

Hence, historical research design involves synthesizing data from many different sources. Research problems become research questions based on prior research experience. Data collection involves remote-interview or archival (content).

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Research Locale

Figure 1. Research Locale of the Study

This study was conducted in Poctoy, Torrijos, Marinduque where pot making is very popular. Poctoy is one of the 25 barangays in the municipality of Torrijos, which is one of the six municipalities of Marinduque. It is a small barangay in the Municipality of Torrijos situated at approximately 13.3447, 122.1016 in the island of Marinduque.

Research Instrument

Campus Educadium (2017) defined research instrument as the fact finding strategy. They are the tools for data collection. These includes: Questionnaire, Interview, Observation, and Reading. Essentially the researcher must ensure that the instrument chosen is valid and reliable. The validity and reliability of any research project depends to a large extent on the appropriateness of the instruments. Whatever procedure one uses to collect data, it must be

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critically examined to check the extent to which it is likely to give the expected results. The instrument used in this study was documentary analysis and remote communication interview. Data is collected from the interviewee. The interviewee or participants in the study is the primary data for the study which are those who lives in Poctoy, Torrijjos and the Family of Gabisan Pottery. Additionally, the researchers used remote communication interview. The interview questions to be asked to the respondents were prepared in accordance with the research problems.

Data Collection

The data used in this study involves both primary and secondary. In secondary, the researchers used the internet to search and gather data to find secondary sources such as articles and thesis dissertation. On the other hand, the primary source of information that is needed in this study is remote-interview where the researchers used online platform specifically facebook to connect with the people that could give primary information. In general, these are informations that were created by the witnesses or first recorders of these events about the time they occurred these includes, photographs and creative works as well as written chat messages base from their personal experiences.

RESULTS AND DISCUSSION

In this part of the study, the results of the data collected are presented. The data were collected and aligned with the accordance of the statement of the problem posted in the

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background of the study. The aim is to develop based historical information with regards to the Gabisan Pottery, its founder, its design, quality, production, uses, the process, and materials and tools involves in Pottery making.

1. Historical Background of R.T.Gabisan Decorative Jars

1.2. Date and Year of Establishment

Mr. Gabisan's grandchild said that even though their grandfather was a graduate of Auto Diesel Mechanic, according to them, he knew from the very start that he has a huge passion in the field of arts and crafts. Mr. Gabisan once had a job at Pampanga as a wood carver and coffin designer while waiting for his flight to Australia as a service engineer.

Mr. Gabisan with his family went to Poctoy, Torrijos, Marinduque to try their luck there. Mr. Gabisan really had a huge passion in arts and crafts so he decided to make pots and jars since Torrijos was rich in clay. . He knew that carving woods and styling coffins is hard because of its level of difficulty, that's why he decided to enter the field of pottery making since Torrijos is rich in boll clay, a type of clay that is good in molding and pot making. But due to the capital problems Mr. Gabisan did not succeed in the first place and then he out himself busy in fishing in order to survive in life on the first place. Since Mr. Gabisan has a huge passion in arts and craft, he was given an offer by Mr. Briones, which he offered a capital worth of three thousand pesos and then he returned in making jars. As the non-formal education assited Mr. Gabisan, DTI also assisted him especially when it comes to designing and marketing. His art became known

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over the years up until now. It was year 1986, when he established R.T.Gabisan Decorative Jars. The name of the shop "R.T. Gabisan Decorative Jars" came from the initials of its founder Mr. Rufino Taer Gabisan Sr.

1.3. Biography of the founder of R.T.Gabisan Decorative Jars

er Gabisan

Born in Naval, Leyte on September 4, 1952, Rufino Taer Gabisan began his journey through life. Their family went to Poctoy, Torrijos, Marinduque to continue their living. He studied elementary at Labo Elementary School at Torrijos and continued his high school at ECI at Sta. Cruz. On his second year in high school, he returned to Labo and continued his education on Labo High School. On his third year high school, he then transferred to Perez High School, Torrijos. He didn't finish his fourth year in high school and decided to take a Technical Vocational education which is Auto Diesel Mechanic. He got married with his wife in San Antonio, Ester and they had 3 children, two girls and a boy which is the youngest.

According to the informants, Mr. Rufino Taer Gabisan Sr. the founder of R.T.Gabisan Decorative Jars was a fresh graduate of Technical Vocational as an auto diesel mechanic when he was hired at Marcopper as a power plant mechanic. His job as a power plant mechanic in Marcopper didn't last long because it closed for some reasons. He then tried his luck in Australia as a service engineer.

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According to a youtube interview with Mr. Gabisan, while he was waiting for his flight to Australia he decided to work for the meantime at Pampanga as a wood carver and coffin designer. He showed his huge passion in the field of arts and crafts.

On the year 2006, Mr. Gabisan worked at Australia for four months as a service engineer. After that, he had a tourist visit for three months at Germany. After his travel outside Philippine, he decided to return to his country and stay there for good to try his luck.

2. Places where they sell their crafts

According to Mr. Gabisan's family, they are selling their crafts in other places like Manila before but decided to stop exporting outside the province because they were not able to meet the volume of the demand and another thing nowadays is the pandemic, which limits their moved. Their customers are the one that goes to their shop to buy crafts from them. They deliver their crafts to their customers located in the area of Torrijos and sometimes other places near Torrijos.

Furthermore, they deliver bricks to their customers using their truck like in the Municipality of Boac which are used for constructing houses and other buildings.

They are not exporting their products outside the country, but according to the respondents, foreign customers are visiting their shop to buy crafts from them before but due to

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the pandemic their customers outside of the province decreased yet the demand of the products were increased. Mr. Gabisan also stated that despite of this pandemic their production and demand of the products have increased and now they are gaining much income unlike before because of lockdown people became engaged in planting and they almost ran out of products due to its high demand in this pandemic crisis.

3. Characteristics of R.T. Gabisan Decorative Jars pots in terms of Quality, Designs and Uses

Figure 3.Vases with Grapes Design

3.1. Quality

Gabisan Pottery ensures their costumers that their crafts are high-quality and highly durable. In fact, a craft can last for long years depending on how the users take care of it.

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3.2. Design

Due to the high demands of jars with grapes design they took priority on making crafts mostly designed with grapes. And according to them, all of their craft's designs are their own ideas.

3.3 Uses

Their crafts are mostly used by the farmers for farming, feeding pots for animals, construction supply, roofing, flooring and many more. Their pots and jars with grapes design is the most in demand among all of their crafts. Its price varies depending on its size and classification. Additionally, most of the people who bought vases used them as pots for their plants because people are now much focus on planting different varieties of plants/flowers.

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4. Process, Materials and Tools used in Pottery Making

4.1 Process of Pottery Making

Figure 4.1 .Separating roots and other dirt from the clay

STEP 1: The process starts from separating roots and other dirt drom the clay so that it will be easy for clay to be mold.

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Figure 4.2.Grindingof clay

STEP 2: Next, the clay are grinded in the grinding machine to make its granules more little to produce clays that are easier to mold.

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Figure 4.3 Molding of the Clay

STEP 3:

After grinding and wetting the clay, it is now ready to mold. Clays are molded to form pots or jars with different shapes, sizes and styles depending on the pressure of the craftsmen then undergoes drying process.

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Figure 4.4.Molded pots are cooked in a "pugon"

STEP 4:

After molding, the molded clay was then cooked in a "pugon".

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4.2. Materials and Tools used in Pottery Making

Figure .5.1 Molder

This molder is used to mold bricks to rectangular shape brick. They call it “takaan” where they put the clay and they let it still for hours to form a rectangular brick.

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Figure 5.2. Weighting Scale

They use a weighting scale to make pots and jars have the same weight depending on its type.

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Figure5.3. Potter's wheels

They use Potter's Wheel to mold the clay. They use this in making pots and jars. Its styles, curves and size depend on the pressure applied by the craftsmen.

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Figure 5.4 "Pugon"

This is where they cook the molded clay to make it harder and well-formed.

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5. Changes and Development occurred at R.T.Gabisan Decorative Jars over the years

According to Mr. Gabisan, before, he just created a small fireplace (Pugon) because they are just making simple pots, jars and vases but now due to what he called zero-zero, zero market, no materials. Then, one day there are people who approached him in order to produced jars with enough capital and satisfying designs and quality. With the help of DOST, Mr. Gabisan started to have a bigger "Pugon" which made him improved his market condition and also the product's quality. Nowadays, they are also producing tiles, bricks and roofing materials. In addition to that, before, even a bicycle he cannot afford and they are just using tricycle to get materials and carry their crafts, but now, they already have truck which is a big help in producing more crafts easier. As he stated, there are lots of changes happen in his shop.

Before, they are just using temporary "pugon" in making their crafts, but as the years pass by, they were able to have their permanent "pugon" out of concrete.

As the years passed, they were able to gain trust from their customers. As a result, even their shop is located a little bit far from the main road, their customers are attracted and come to visit their shop to buy their crafts. Moreover, there have been lots of demands of their product due to the development of his arts and crafts and sometimes he used to pay for an extra worker due to high demands of orders of their jars.

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CONCLUSION

Based on the results provided by the data collected:

R.T. Gabisan Decorative Jars started making pots and jars on the year 1986 when Mr. Rufino Taer Gabisan Sr., its founder, leave his job in Pampanga as a carver and enter different job opportunities yet went back to his home town, Poctoy, Torrijos, Marinduque to start his own business.

They make jars even in a small capacity to produce it until it became known and started to grow in market place. They even lack for capital and material but now they are also producing tiles, bricks, pots and other decorative jars which are patronized by local citizens of Marinduque even foreign tourists. The most famous design of their crafts is the grape design which their costumers mostly buy when visiting his shop.

They export their crafts before in other places inside the country like Manila but decided to stop because they cannot meet the volume of the demand. Furthermore, they are not selling their crafts outside their shop; instead, their costumers visit them in their shop to buy crafts they have made.

As of now, Mr Gabisan Sr.'s son, Mr, Rufino Taer Gabisan Jr., is the present operator of the R. T. Gabisan Devorative Jars who is also passionate in pottery making and following his father's path. They made themselves to provide their own truck in order to make their job easier

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and meet the demands of their product. They made the impossible to possible with their hardwork and dedication to pottery making.

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ORIGIN AND CREATION OF BRGY. TIGUION, GASAN, MARINDUQUE: A HISTORICAL DOCUMENTATION

An Undergraduate Thesis

Presented to the faculty of School of Arts and Sciences

Marinduque State College

In partial fulfilment of the requirement for the Degree

Bachelor of Arts in English Language Studies

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Chapter I

INTRODUCTION

This chapter deals and presents Background of the Study, Objectives of the Study, Significance of the Study and Scope and Delimitation.

Background of the Study

During pre-historic times, barangay o more known as balangay is a kind of sailboat which carried early settlers and traders to the Philippine archipelago from Indonesia. Barangay is the smallest political unit in the country. Each municipality or city is made up of barangays. It is a native Filipino term for a village led by chairperson and other lower officials. Historically, the first barangays started as small community of around 30 to 100 families. Thus, there are different theories on how each barangay emerged. Toponymy is the study of the origins of the places.

As centuries passed by, the number of existing barangays in the province continued to increase in number as the population of the province also increases. Each barangays has their own story of origin or on what and how they are named. A legend or an origin is a traditional story about a particular person or place that plays a very significant role in studying and preserving history. Studying the origins of a certain place means studying the changes that took place over years.

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Marinduque, also known as the heart of the Philippines, is composed of six municipalities mainly Boac, Gasan, Mogpog, Buenavista, Torrijos and Sta. Cruz. The municipality of Gasan is where the target locale of the study is located which is Brgy. Tiguion, Gasan, Marinduque.

Located some 1 ½ kilometres east of the Poblacion is Barangay Tiguion. It is said to be the most populous barrio in the Municipality of Gasan. Barangay Tiguion is composed of nine (9) sitios. Some of these sitios are located in rugged terrains and wide mountain ranges. The barangay is bordered on the south by Tabionan and Matandang Gasan. On the north, by

Tapuyan, Cabugao and Duyay. On the west by Pangi, Dili, Bangbang and the Poblacion and on the east by the boundaries of the far-flung areas of the municipality of Boac.

This study is conducted in order to trace and analyse the origin of Brgy. Tiguion, Gasan, Marinduque.

Statement of the Problem

The study aimed to find out the origin of Barangay Tiguion, Gasan, Marinduque. Specifically, the study would attain the following:

1. **Traced the origin and creation of Barangay Tiguion, Gasan, Marinduque based on the following:**
   a) Official documents
   b) Oral information from the respondents via remote communication

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2. **Analyse the origin of the barangay focusing on the tigi fish based on its:**
   a) Characteristics
   b) Habitat
3. **Formulate an implication on the finding of the study to further enhance the historical knowledge of the people in the barangay.**
4.

Chapter III

Materials and Method

This chapter presents the Research Design, Research Locale, Research Instrument and Data Gathering Procedure.

Research Design

This study used a historical method of research. Historical research involves studying, understanding, and interpreting past events. The purpose of historical research is to reach insights or conclusions about past persons or occurrences. Historical research attempts to systematically recapture the complex nuances, the people, meanings, events, and even ideas of the past that have influenced and shaped the present. (Berg & Lure, 2012, p. 305) This study used this method because it looks deeper to the broader historical and cultural events that might influence the present situation.

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- *Choosing and Defining the Problem*

  The researchers chose to study the origin of Barangay Tiguion, Gasan, Marinduque due to their deep concern and willingness to document the creation of barangay and provide data for future and updated references for the citizens and the future researchers.

- *Collecting the Data*

  The researchers looked for available written documents to obtain possible data that can be used in composing this research. The researchers asked for the written document of the origin of Barangay Tiguion, Gasan, Marinduque through one of the officials of the barangay. After receiving the written document, the researchers started analysing the gathered data specifically focusing on the creature which the barangay was named after, the tigi fish.

- *Critical Analysis of Data*
- The data was presented in textual form. The researchers used external and internal criticisms.
- *Writing the Research Report*

  After the critical analysis of the data, the researchers started the documentation of the analysis of the origin of Barangay Tiguion, Gasan, Marinduque.

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Research Locale

The locale of this study was Brgy. Tiguion, Gasan, Marinduque. The locale was best described as follows; it is composed of nine (9) sitios mainly Wayangan, Central Uno, Dos, Tres, Manlunay, Canaon, Bucal, Pacoy, and Talao. Sitios are nestled in rugged terrains and wide mountain ranges.

Figure 2. Map of Gasan

Figure 1. Map of Tiguion

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Chapter IV

Results and Discussion

This part of the paper exhibits and displays presentation of the gathered data about the study. This responds to the objectives of the study. It has the following concerns:

1. **Origin and creation of the Barangay**

- **Based on Official Documents**

Origin

A certain man, satiating his hunger for adventure, plunged into a deeply forested area to hunt wild animals. Having been exhausted after some hours, he went to the nearby river to rest under the cool shades of giant trees. Suddenly his attention was caught by the ripples formed by a silent splash. Through the fresh, clear water, he saw a moving object that prompted him to grope for stones. Instinctively, he casts the stones with hard drive aiming at the moving thing.

“What’s that?” queried somebody who appeared a stranger to him.

“That’s tigi,” he answered.

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Thus was born the name Tiguion.

Based from the document in which the researchers got from the office of the barangay, the name "Tiguion" was named after a fish which is called as "tigi." Name of barangays can either be from saints, geographical features, personalities, flora or fauna, and in historical time-liners. At this case, the name of Brgy. Tiguion was under the category of fauna. Fauna is a term coordinated with animals.

Figure 3. "Tigi" or known as dilis

Creation

Tradition claims that prior to the coming of the Spaniards no one has ever inhabited a place called Tiguion. After so many years, however, some intrepid people transferred into this wilderness and gradually cleared some plain spots. Thus, there are the predators that annoyed them because it finds their rice respite of the thick weeds covering it.

As the Spaniards came, they found out some frontier families blazing a trail to this area,

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creating a new community, a new life. In 1947, Tiguion was formally made a barrio.

Crop Productions started to improved and people began to live in the threshold of civilization. However there was no formal education instituted with the inhabitants, but they strived to be literate through the "Katon" method.

The population of the barangay had increased when Americans came. Except on their influence for the inhabitants education, they also left a mark improvements on the shelter. Some huts were turned into a pleasant homes made of strong and durable materials. Yet, the transportation is only through the use of a carabao carts. It was during 1935 when a primary school was opened in Tiguion with Mr. Jose Guevara as the very first teacher. In 1948, Mr. Celso Guevara Sr., a two timer captain had donated an area of 5, 040 sq.m for the opening of an elementary school with Mr. Jose Guevara as the first school head.

- **Based on Oral Information from the respondents**

According to Mang Leopoldo, the place was first inhabited with large animals and birds. There is no actually people inhabiting the place said their elders because wild animals used to inhabit the place. The place was also known for having such rugged terrains and wide mountain ranges. But later on, as years passed by, little by little, the place was inhabited by families until it became a civilization and had its governing body. As time passed by, the place had its school and other facilities.

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"Talagang madamo dito dati. Mga cogon ang mga damo dito," said Mang Leopoldo.

It is revealed that most of the people in the place wasn't familiar how the place was named, but rather, they are more familiar with its topographic status during the past years.

2. **Analysis of the toponymy of Brgy. Tiguion, Gasan, Marinduque focusing mainly on the tigi fish**

- **Characteristics**

Figure 3. Tigi Fish or

also known as Dilis

According to the informant, the tigi fish is usually elongated and thin. These are small types of fishes that can live either in sea water or fresh water. This fish is common as human food and can also be used as fish bait since it was small in size. Usually, tigi's are green in color but when it is in the water, its reflection is blue. The informant also added that these fishes have longitudinal line or stripe that runs from the base of the caudal fin.

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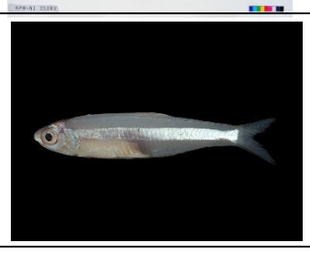
Based on the information gathered, it is revealed that this fish still exist and it is now known as "dilis" or "dulis" as mentioned by the informants that the researchers asked.

Table 1. This table shows the classification of dilis or anchovy.

Classification	Picture
European Anchovy	
Engraulis	
Coilia Nasus	
Anchoviella Lepidentostole	
Anchoa	
Stolephorus	
Thrysaa	
Encrasicholina Purpurea	

- **Habitat**

Figure 4. Estuary

3. **Implication on the finding of the study**

Based from the data gathered, the following implications was drawn that would be beneficial to the development of preserving history of the province and to the development of Brgy. Tiguion itself.

a. The documentation of the origin of Brgy. Tiguion, Gasan, Marinduque provides the foundation and the significance of studying local history. It provides the documentation and analysis of the processes which are important to life of the people residing at the locale.
b. The history of Brgy. Tiguion could be best researched by the people of the locale themselves. It is a source of informations for local historians to have overview of the barangays history.
c. The findings of the study would serve as a source of the future researchers of the municipality.
d. The findings of the study would help the governance of Brgy. Tiguion itself to develop their historical record of origin through documentation.

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INDECES

MUNICIPALITY OF GASAN

BARANGAY LIBTANGIN

Long time ago, Barangay Libtangin was popularly known as Libtong according to some its name originated from the presence of a deep ground filled with water at topon its Eastern site.

Inhabitants during those days were wondering why this small body of water teeming with different species of fish that served as viands. People from neighboring communities reached new about Libtong and they came to share their fortune.

As the year rolled by Libtong begin to dry up to the amazement of the people the deep hollow ground quickly disappeared.

The mystery knew. Then came time when name Libtong was changed to libtangin through the mouth from succeeding generation. They believed that the hill with the Libtong and Banging at said side together is Libtongin now is Libtangin.

According to the late Mr. Gabriel Saguid, is native of Bangbang, Libtangin was formerly a sitio of Bangbang.

Today, Libtangin is considered a barangay with Ubong has it's only sitio. Father North is teeming with Fish like Ubong.

The name Ubong can be originated from the fact that this place and it's beach is theost protruding or Usbong in Gasan where the Ubong came from.

BARANGAY MAHUNIG

Ang aming barangay Mahunig ay hango sa salitang MAHO MANIG na ang ibig sabihin ay Mabahoang Banig.

Ayon sa isang kwento noong unang panahon ay may namasyal nsa mangangalakal na Instsik na dumating sa aming baryo. Sa kanilang pamamasyalay biglang bumuhos ang malakas na ulan. Naabutan

sila ng gabikung kaya’tnagamagandang loo bang kanilang sinilungan na sila ay patulugin. Napagtanto ng may-ari ng bahay na wala na silang banig kung kaya’t ang ibinigay na banig ay ang pinagbilaran ng tuyo. Hindi makatulog ang mag-asawang Chinese at lagging sinasambit ay “MAHO MANIG!MAHO MANIG! Nang sila ay pauwe na ay may nasalubong silang kakilala at tinanong kung saan sila galing at ayon sa mag-asawang Instek ay doon sa Maho Manig na sa kinalaunan ay tinawag na MAHUNIG.

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MANGILIOL GASAN

Barangay Mangiliol is one of Barangay comprises to the town of Gasan. This Barangay is the smallest Barangay in Gasan. It has an area of 204.50 square meters. Four barangays serve its boundaries in North Barangay Bahi, Barangay Libtangin South Barangay Cabugao in East and Barangay Masiga in West.

Barangay Mangiliol is located at generally terrain with little portion of hilly terrain. Almost one half of the total land area of the barangay has been washed out by flood and at present was converted to river. It has also awaiting shed and boundary marker near side on the national road that will serve to anybody as a landmark for the entrance in the barangay. Tricycle, jeep, tribike, and motorcycle are mostly common transportation passing to the concrete road of the barangay, there are plenty of vegetables planted on both sides of the barangay road.

Farming, copra making, planting arrow root and banana, taking care of different animals are the primary work and occupation of the residents. The barangay Mangiliol is also known as Supplier of arrow root flour.

BARANGGAY MASIGA

Masiga is a barrio located along the National Highway. It is an open wide plan from the top of the nearby surrounding hills in the East down to the seashore. It is very close to the boundary of Boac and Gasan, bounded on the North by Bahi, on the South by Libtangin, on the East by the mountains of Mangiliol and on the west by the sea. There are seven sitios here namely Roadside, Sagingan, Talinya, Tubuhan Uno, Tubuhan Dos, Quatis Ibaba at Quatis Ilaya. Many residents are into farming and fishing (bagoong making, fish paste and patis, salty fish sauce are produced here). They are inclined to always take part in Barangay or town-sponsored leisure, cultural or religious activities. For several years now since the introduction of the Gasang Gasang Street Dancing Festival (Easter Sunday), young people from Masiga have consistently won as annual champion.

The barangay celebrated its fiesta in honor of mediatrix, Ina ng lahat mga Biyaya (Our Lady of Mediatrix of all Graces) every May 30. It was highlighted by a cultural show with awarding of sports activities and a beauty pageant that showcased barangay beauties.

The establishment of the airport in Masiga, the Island's only in airport, made it by word in the Air Travel Map of the Philippines. Zest Air (now Air Asia Zest) was the first airline to resume scheduled flights to Marinduque in 2008 after its closure for four consecutive years. The first terminal building was constructed in 1958, during the incumbency of Gasan Col. Arthur D. Sevilla as acting administrator of the Civil Aeronautics Administration (CAA) it is the nearest barangay to Manila by air. By virtue of its position and location, unwittingly it has become the show window of the province.

Narration for the greatest grand folks which were handed down from generation which the barrio hit its name Legendary from its wide open position to the sun exposing more its brilliant illumination from the mountain tops to the sea. This was made more observable at the present. Hence it was given the name MaySiga by the dwellers meaning to say, exposed and open to sunshine the whole day long.

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BARANGAY MATANDANG GASAN

May isang bayan-bayanan na nakatayo sa baybayin ng dagat na ang lakhang bahagi ay patungo sa kabundukan. Tanging ang mga maliliit na bahaging bungad ng sitio ang natatanawsa karagatan. Subalit sa kalooban nito ay malawak na bulubundukin ng nasa dulong bahaginito ay makikita ang maraming mamamayan. Pagbubukid, paglililok at pagtutuba ang kanilang hanapbuhay. Masaya ang nayong ito kahit di kariwasaan ang buhay. Tuwing hapon sila'y nagtitipon mul sa kanilang bukirin at ditto nila pinalilipas ang pagod. Sa pagtitipon-tipon at pag-iinuman ng tubing hinukas mula sa punong niyog ng kanilang kanayon. Masaya sila ng nagkakantahan at nagsasayawan .

Ngunit isang araw ang kasiyahan at katahimikan ay biglang nabulabog pagdaong sa dalampasigan ng isang barkong lulan ng mga banyaga. Takot at sindak ang sumibol sa kanilang dibdib dahil ang banyagang dumating aymalulupi. Kanilang inespiyahan ang buong naybayin at karagatan. Llaong sumiklab ang kanilang pagnanasa na maangkin ang magandang lupain na kanilang natagpuan.

Dala ng kabaitan ng mga naninirahan ay nagging sunod-sunoran sila sa nais ng mga dayuhan. May pag-galang na tinanggap nila ang mga dayuhan ngunit di nila alam ay ito na ang simula ng kanilang pagdurusa't kalungkutann.

Isang araw habang isang opisyal ng mga dayuhan ay na pagawi sa munting bayanan, isang babae ang kanyang nasalubongsa tapat ng isang napakalaking putting bat. Biglang nagtanong ang dayuhan sa babae sa wikang banyaga. Sa kalituhan ng matandang babae na inakala niyang ang itatanong sa kanya ay kung anong tawag sa malaking bato, siya'y sumagot ng "GASA!GASA!. Sa pagkaunawa ng opisyal ay pangalan ng lugar ang GASA-GASA.

Dahil ditto sa kalupitan, ang mga mamamayan sa munting bayanan ay lumikas nagtungo sa mga bukirin ng kanilang binubukid upang doon magtago. Dahil ang bungad na bahagi ay mas malapit sa daungan ng sasakyan ipinasya ng mga dayuhan na ito'y maging sentro. Doon sila nagsimula magpatayo ng kanilang bahay. Dito nagsimula ang kanilang pamumuno na tinawag nilang GASANG. Ang munting bayan ay biglang tumahimik subalit ito'y sentro pa ring mga importasyon sa mga naninirahan. Sa katagaln ang lugar na iyon ay tinawag nilang MATANDANG GASAN, pahiwatig na nag bayan sa baybaying dagat ay bagong bayanang kanilang itinayo. Ito ang kasaysayan ng nayong dati ay bayan ng Gasan na ngayon ay "MATANDANG GASAN".

BARANGAY PANGI

Barangay Pangi has a beautiful legend just like other barangay which handed down from generation by the old folks. It was said that before the Spaniard came, big trees stood elegantly along the seashore. These trees, which have medicinal values according to old folks, having been used by the inhabitants to cure chest pain. It also gives shade to those who were staying in the seashore. Due to strongly typhoon that hits place, these trees were blown down.

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When the Spaniards came, they reached this small island and went to this barangay. The inhabitants of this place were in the seashore digging the uprooted trees. The Spaniards saw what the inhabitants were doing and asked them. What they were doing, the inhabitants having seen for the first time new breed of people who looked handsome and different from what they usually saw, eagerly answered, were digging "kasupanggil", the Spaniards overhead it and said "panggil". Due to some language barrier they thought it was the name of the place. From then on, the place was called "panggil"

but was later change to "Pangi" as new generation came. This is how Barangay Pangi got its name, that most of the barangay were created thru Republic Act (RA 3590).

BARANGAY PINGGAN

PINGGAN is a small barangay located along the seaside of Southern Marinduque. It is one of the Barangay in the town of Gasan and is 7 kilometers away south of Poblacion. This Barangay includes the TRES REYES ISLANDS, one of the tourist spot in Marinduque. The local folks called this island POLO, MAN-NGA and PANGIKOG (GASPAR, MELCHOR & BALTAZAR)

According to the local folk, the unique name of the Barangay (barrio) came from the CHITONS, a primitive molluks abundantly found on the refers of the place during that time. The local folks called the chitons as PINGAN-PINGAN, (meaning platelike) considering the structure of the mollusk like plate. Due to the presence of these organism the neighboring barangays called the PINGAN-PINGAN ; and later its called PINGGAN.

On September 1980, a historic account happened in the pherephery of Pinggan, precisely at the sea between the barangay and its sitio POLO (GASPAR Islands) locally known site as PONTOD. One afternoon, a local sea diver from Polo by the name of ANTONIO accidentally chances to spot china wares well-arranged at the bottom of the sea about 20 ft. deep.

For satisfy his curiosity, one such discovery the dug deep into the sand and to his surprise, he found more treasures like plate, cups, saucers from the sea and the said china wares were considered antiques and were sold at high price through claudestine negotiations. The secret eventually, such discovery seaked until it reached the ear of unscrupulous businessman deceived the local native divers.

BARANGAY TABIONAN

Lying among overland mountains with the huge forest is the place of TABIONAN, a place with wild plants and animals.

Long ago there stood on this land a village whose inhabitants were blessed. They were noted for being kind, generous and industrious. Their main source of living was farming. They cut trees, tilled the soil and planted different crops such a cassava, kamote, ube, rice, vegetable and so many more.

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In the foot of the green wood where some farmers are taking a rest, so many hours of working on their rice field were happily viewing the joyful monster swinging on the vines that cling on the trees. Suddenly, strangers by and asked, “What place is this?” so the farmer can’t understand what they were looking at, and all replied, NAGTATABYUNANG MGA MATSING”.

The stranger thought that place was TABIONAN. Till then it was called TABIONAN.

BARANGAY TAPUYAN

Ang Barangay na ito ay nag-uumpisang tawaging Tapuya ng mga kastila. Ang salitang Tapuyan ay nanggaling sa salitang “takuyan” o maikling basket na walang tangkay na dinadala papuntang bukidna sunong-sunong ng mga kababaihan. Ito ay bakulsa katagalugang rehiyon.

Nagumpisa ito ng minang nasalubong ng mga kastila ang isang may may dala-dalang takuyan at sa baluktot na pananagalog ay tinanong ang may sunong na takuyan kung ano ang pangalan ng lugar na ito. Sa pagtatanong ng mga kastila ay nakatuon ang kanilang paningin sa sunong na takuyan.Sa hindi gaanong maintindihang pangungusap ng kastila at sa pag-aakalang ang tinatanong ay kung ano ang kanyang dala o sunong ay mabilis na sumagot ng “Takuyan” na ang dinig naman ng mga kastila ay Tapuyan. Mula noon at hanggang ngayon ang Barangay ay tinatawag na TAPUYAN.

BARANGAY TIGUION

A certain man, satiating his hunger for adventure, plunged into a deeply forested area to hunt wild animals. Having been exhausted after some hours, he went to the nearby river to rest under the cool shades of giant trees. Suddenly his attention was caught by the ripples formed by a silent splash. Through the fresh, clean water he saw moving objects that prompted him to grope for stones. Instinctively he cast the stones with hard drive aiming at the moving thing.

“What’s that?” querried somebody who appeared a stranger to him.

(That’s tigi) he answer.

Thus was born the name TIGUION.

BARANGAY POBLACION UNO

Ang barangay uno ay matatagpuan sa bayan ng Gasan, ito ay binubuo ng pitong (7) purok at matatagpuan sa mga pamagitan ng Tiguion-Silangan, Tablas Strait - Kanluran, Baranggay Dos - Timog at Barangay Dili - Hilaga. Ito ay may kabuuang populasyon na isang libo at apatnapu't anim (1,046) na ang bilang ng mga lalaki ay limandaan at dalawa (522) at bilang ng mga babae na limandaan at apatnapu't apat (544). Ang bilang ng rehistradong botante ay Pitong daan at dalawampu't pito (727).

Ang Barangay ay isang pantaying lugar na ang pangunahing pinagkakakitaan ay "Business & Trading", may iilan sa pagtatanim, pag-aalaga ng mga hayop at pagtitinda.

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Matatagpuan sa Barangay ang ilang establisiyemento ng "Basic Services" tulad ng isang Elementary School, Day Care Center, Rural Health Clinic and Dental Clinic. Makikita din sa Barangay ang Tanggapan ng Pagsasaka, COMELEC at Gasan Municipal Trial Court.

Narito rin ang service facility tulad ng isang Post Office, Tanggapan ng kapulisan, Fire Station at CARD Bank.

Kinagigiliwan ang Barangay uno sapagkat narito ang ilan sa magagandang parke na dinarayo ng mga bata, maging mga kabataan, mga matatanda at ganundin ng mga turista. Ito ay ang Nature's Park & Butterfly Farm, Kawilihan Park, Gasan Seaview Park at ang Gasan People's Park (Guingona Park). Pagkatapos mamasyal ay may matatagpuan din ditong malilinis at may masasarap na restaurant/kainan.

Jeep at tricycle ang pangkaraniwang sasakyan na dumadaan sa konkretong mga kalye ng Barangay.

Lahat ng mga naninirahan dito ay naseserbisyuhan ng kuryente mula sa MARELCO

at tubig inumin na nagmumula sa "Municipal Waterworks System".

Sa Barangay din matatagpuan ang cellcite ng dalawang malalaking mobile network sa bansa, ang Smart at Globe.

BARANGAY POBLACION DOS

A joint project of Barangay Dos and the MAPUA INSTITUTE of TECHNOLOGY (MIT) School of Architecture and Urban Planning, this black model represents the land area composing the barangay's jurisdiction with a land area of 3,948 has bounded on the north by Barangay Uno, on the South by Barangay III, on the east of Kawilihan Park Hills on the west by Tablas Strait that serves as the anchorage for the local maritime ships playing the Mindoro-Gasan service. This barangay serves as the Municipality's crossroad.

Although this model does not give us the exact details of any particular building or structure. It gives the idea of the Barangay jurisdiction, politically, socially, commercially and demographically.

It was considered the core and central district of the Municipality. Barangay Dos has the important public buildings; the most of the municipal government; the Gasan, Municipal Building and the Public Information Center the town plaza, the Gasan Asuncion Perez Puericulture Center and the local Comelec Office, respectively.

Moreover, Barangay Dos is also the town's religious seat and hubbub. Two of the most seacts are within its jurisdiction. The Roman Catholic church stop it's hills promonitory overlooks the barangay and the whole town as well and the sea vastness of the tablas strait. The Iglesia Filipina Independiente Church (IFI) commonly known as the Aglipayan Church is located on the South boundary of the barangay,.q few blocks away from the municipal building, where barangay hall is located.

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BARANGAY POBLACION TRES

The earliest form of local government in the Philippines was the barangay. The term involved from the word "Balangay" which means a sailboat. This system of government existed even before Magellan discovered the Philippines according to history records. This form of government was established by the Malays who first settled on our shores consisting of family relatives and slaves.

Today the barangay is the revival of the old system wherein resident of a particular community discus and work for it's welfare concern. The new society under the late President Marcos paved the way for restructuring of our political order including the barangay government. The power to create barangay has been delegated to the Sanggunian of cities, provinces and municipalities. Thus, through a presidential

Decree Barangay Tres was created so with other nationwide.

Barangay Tres, Poblacion, Gasan, Marinduque is located in the southern part of the town proper over-looking the famous Tres Reyes Islands. It has an approximate area of 3,948 hectares more or less.

It was the late Dr. Severino Quelindrino who was the first appointed as Barangay Chairman of Barangay Tres during the incumbency of ex-mayor Ruben V. Mendoza in 1978. There were no barangay elections at that time. The mayor by law was granted the power to appoint the barangay chairman and councilmen. They enjoy no benefit from the government not even honorarium.

It was through the efforts and leadership of Barangay Captain Quelindrino that the Barangay Hall was constructed with only P 5, 000. 00 aid from the local government. Additional expenses were shouldered by Dr. and Mrs. Quelindrino.

The administration of Drn Quelindrino as barangay captain was short-lived because according to him there was directive from the higher schelon that the government employees cannot hold positions in the barangay being the Senior Dental Surgeon of the Province.

After him , came Mr. Jose Laguio Jr., Kapitana Pipoy as he was intimately called, he was appointed by the late Mayor Erlinda S. Luna Sotto from 1978-1980.

There was a local election held in 1981 including barangay officials where Kapitana Pipoy garnered a majority over his three opponents, with three Kagawads under him Kagawad Sarah Regino, Kgd. Floro Mortel and Kgd. Fenias Waquiz. Kapitana Pipoy served as Barangay Captain up to 1986 after which he gave up his position and entered as Municipal Meat inspector of Gasan, his occupation up to the present time.

Kagawad Floro Mortel succeeded him as Barangay Captain up to the barangay election of 1989. In the 1989 barangay elections, Mr. Romeo S. Marasigan emerged as the new barangay captain with six Kagawads under him plus a secretary and a treasurer.

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It was under the incumbency of Kapitana Marasigan where all barangay officials were granted special benefit and an honorarium from the national government under Republic Act 7161 otherwise known as the Local Government code of 1991.

Being number one Kagawad Floro Mortel by succession served as OIC from 1990-1991 vise Kapitan Marasigan who was suspended for a year. After a year Kapitan Marasigan reinstated and serves until the barangay election of 1994..

During the barangay election of 1994 Mr. Gabriel M. Sevilla came out as the new Barangay Captain with seven Kagawads under him.

In the barangay elections of May 1997 it was Mr. Arnel V. Dela Torre who was elected as Barangay Captain and served until the barangay election of October 2010.

Hon. Dermal L. Du won the October 2010, 2013 and 2018 barangay elections as Punong Barangay with seven Kagawads under him.

MUNICIPALITY OF TORRIJOS

BARANGAY MARANLIG

Travelling by land 7 kilometers from the Poblacion towards the interior of Torrijos is a barangay rich timber and grazing islands, this is Barangay Maranlig which is situated in a valley and surrounded by hills and mountains which provide a healthful and invigorating climate. It is bounded in the North by Barangay Nangka, Northwest Barangay Sibuyao and on the East Marlangga, between hills and mountain this barangay is drained by the Biga and Tibong rivers.

HOW THE BARANGAY GOT ITS NAME

Once upon a time Spaniards were talking a walk along the banks of a river where beautiful woman washed clothes. Resting under a big tree the Spaniards wanted to know the name of the tree, along banks of the river, the woman quickly answered ‘DANLIG”, the Spaniards shook his head without delight. After that time the place called “MARANLIG”,

The first settlers came from the coastal barrio of the town most farmers and lumbermen. They began to till the convert the lowlands into rice fields. Once a week the inhabitants residing of the heart of the village possess of superior strength become the headman. The headman protects the life and properties of the people. Promulgates rules and law. He calls a meeting of the barrio people by means of bateteng also signals for calamity or an accident that requires a cooperative under taking of the people of the settlement.

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BARANGAY MARLANGGA

Long time ago, as told by elders of this barangay, this place was once a forested area where huge and giant trees like 'dapdap', 'talisay' and other fruit trees were naturally planted and grown. A particular of these trees was the mango tree bearing heavily laiden with heart-shaped fruits that caught the attention of almost everybody in the barangay especially a young lady named "MARLA"

Due to attractive shape and color of the ripe mango fruits, Marla could not resist the temptation of picking pieces of it so that her desire to taste it shall be satisfied, thus she climbed in it without any hesitation. As she was about to go down the tree, she accidentally slipped and fell down causing her instant death. The unfortunate fate of Marla became the talk of the place that spread over even at the nearby and adjacent places. Everybody who happened and able to drop by the place reminded themselves of the name Marla and beautiful and mystic mango tree or "Mangga" for all folks. From that time on, the place was popularly known as **MARLANGGA** in memory of the young lady Marla who was fated to die under the mango tree.

BARANGAY MATUYATUYA

Matuyatuya is the official name of this big barangay, which is bounded by Mabuhay on the North, Suha on the Northeast, Malinao on the Southeast, Bolo on the south and Pakaskasan on the West. Its name was given by the early settlers who found on this place during the days of settlement thich growth tuyatuya trees, hence the name Matuyatuya. The barrio of Matuyatuya is very popular and is the best known barrio in Torrijos. The first place is known as the first chosen site for a town next to Sta. Cruz and should have been a town where if not for the occurrence of certain unfortunate incident which was wrongly interpreted by the people. Matuyatuya became the residence of many strangers who worked in the mines during the years from 1920 to 1938 and very likely those strangers still have with them the

memory of the barrio where some of their children were born. Matuyatuya is one of the three biggest barrios in the population of children attending school, in number of electors and in area in the whole municipality of Torrijos. It is also one of the four barrios in the town with complete elementary schools and one of the two barrios where intermediate classes were first organized. Inspite however of the popularity of this barrio, it has been the most neglected barrio in the whole province of Marinduque in the past when it comes to government aid in the form of school buildings and other facilities. While there can already be found in some smaller barrios such facilities as government, built school building, artesianwells. Matuyatuya had not been fortunate to be given any.

Matuyatuya was established on or about the year 1856 by a few settlers from Sta.Cruz were in search of rich hunting grounds and cultural lands.

BARANGAY NANGKA

LOST RECORD

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BARANGAY PAKASKASAN

Noong unang panahon daang taon na ang nakakalipas ang lugar ng Pakaskasan ay nasasakupan pa ng barangay Bolo. Ngunit sa mabilis na paglipas ng panahon ay mabilis ding dumarami ang mga tao o lumalaki ang po;pulasyon sa lugar na ito. Kung kaya sa pamamagitan at pangangasiwa ni Don Timoteo Penaflor ang lugar na ito ay inihiwalay sa nabanggit na Baranggay noong 1880 sa kapanyarihan ng batas RD 469.

Sa lugar na ito, palibhasa'y ang mga pinagkakakitaan ng mga mamamayan dito ay buli at ginagawa itong "pakaskas" at ipinagbibili, kung kaya't naisip ng ilang ninuno na tawagin na lamang ang lugar na ito na BARRIO PAKASKASAN.

Sa barangay na ito simula ng maihiwalay sa barangay Bolo ay sapol ng may idinaraos na FLORES DE MAYO at SANTA CRUZAN. Ito ay taun-taon ipinagdiwang o ginaganap sa pamamagitan ng pakikipagkaisa at walang sawang pakikipagtulungan ng mga mamamayan ditto.

Ang BARANGAY PAKASKASAN, tulad ng isinasaad na batas ay pinamumunuan na mga halal na Punong Barangay at 7 kagawad 1 hinirang na kalihim at Ingat Yaman. Mayroon ding halal na Sk

Chairman at mga kagawad nito. May 7 barangay Tanod na siyang mangangalaga sa katahimikan at kapayapaan ditto sa barangay.

BARANGAY PAYANAS

During the early days when banditry was rampant in this island, there came to this place, now known as "Payanas" bandito who sought refuge from other groups of the more powerful bandits.

The head of this bandits was not a native of this island. Because of this, he did select two persons whom came from the same place. When this group was formed, they went from place to place in the island to get the wealth of the rich until they were able to accumulate more than enough.

For fear tha the powerful groups might attack them and get their accumulated wealth, they went to hide in afar place now known as Payanas. After observing for several days that they were secure in the place, they decided to divide their wealth equally so that they could go to their home town.

But before they left the place, they agreed first to name this place after themselves. Because they all came from different places and came here first for adventure they called their group "Panay Layas", hence the name Payanas was derived.

BARANGAY POBLACION

In every Municipality the center of all the activities is loacated in Poblacion which has come from the Spanish word "Puebla" or "Pueblo" a communal village. It is the center barangay and the seat of the Municipality. It has become a common name given to the village where the elders of the village gather together and decide on all the activities of their community.

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History that on or about the year 1877-1880, some prominent people from Sta. Cruz de Napo (now Sta. Cruz) by the name of Timoteo Penaflor, Cesario Reynoso, Cyetano Reginio, Timoteo Roldan, Jose Pontivedra and Mario Cruzado came to settle in the Southern part of Torrijos. Zealous to build a town in this part of Province, these men showed great concern on the development of the place and on the welfare of the settlers. They easily won the sympathy and confidence of the people. Thus, the campaign for the establishment of the town started.

During that time, the church was more powerful than the estate. Rev. Father Baltazar Leano of Sta. Cruz made representations with the Governor of the Province of Mindoro, of which Marinduque was then a part. Favorably, the request was granted and a decree was issued.

BARANGAY POCTOY

A Spaniards who once visited this place happened to ask some fishermen in Spanish "QUE AS NOMBRE DE ESTE LUGAR". The fishermen do not understand the foreign language gave and no response. While just close to this group the son kept an asking his father what he was doing and got an answer from this father, "POK, OTOY", meaning a small sail, son. "POK" is the name of the sailboat which was making and "OTOY" is the native name for son. All the while, the Spaniards thought he got

the answer to his inquiry. So he kept repeating, "POK, OTOY" until the place became popular and the people revived the name "POCTOY".

Poctoy was a forested area, when five families which included the Ramiro's. the Valenzuela's, the Valdepena's, the Roldan's, and the Garcia's pioneered the place: they cleaned and planted to different crops. They did some hunting and fishing to, for their daily living.

The first school in Poctoy was established in 1958. Ms. Fe Rioflorido was the first teacher. It became a two teacher primary only.

Through the effort of Mrs. Valenzuela a barangay chapel was built in 1956. Since then, it started to celebrate its Barrio Fiesta on January 15 of each with Sto. Ninoas its Patron Saint.

Poctoy has become popular with its beautiful White beaches. More and more economic enterprises are being established here. One reason for this is because of its accessibility to the needs of the enterprise and to the Poblacion.

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BARANGAY SIBUYAO

Ang Barangay Sibuyao ay isang mataas na bulubundukin at nagtataglay ito ng malamig na klima na kung saan matatagpuan ito sa pinaka sentro ng isla ng Marinduque. May kalupaang lawak na 1, 305, 2,906 hektarya at may layong 17 kilometro mula sa kabayanan. Napapalibutan ito ng mga barangay ng Maranlig, Nangka, Talawan, Payanas, Sabong at Tumagabok, Boac. Ang Sibuyao ay may kabuuhang populasyon na 1,832. Ito ay binubuo ng pitong sitio kabilang dito ang Purok-1, Purok,2-Tumagom, Purok-3 Ibaba, Purok-4 mansimot, Purok-5 Ilaya, Purok-6 Kilo-kilo at Purok-7 Danao. Ang pangunahing ikinabubuhay ng mga mamamayan dito ay ang pag-sasaka at ito ay isa sa may pinakamalaking linang na palayan sa bayan ng Torrijos, Mayroon ding niyog, saging at root-crops at iba't-ibang uri ng gulay at mga high value crops vegetables. #KASAYSAYAN: Ayon sa kasulatang pangkasaysayan, taong 1880, panahon ng mga espanyol ang barangay na ito ay tinawag na "MABUKAW". Taong 1881 nang itatag ito bilang nagsasariling barangay at tinawag na SIBUYAO ang barangay na ito. Noong taong 1926 naman tinawag na "SIBUKAW" ang barangay na ito ng Teniente del Barrio at sa kinalaunan, SIBUYAO na ang naging opisyal na pangalan ng barangay na ito. #ALAMAT: Noong unang panahon, ang Barangay Sibuyao ay halos gubat pa lamang at iilan-ilan lang na tao ang nakatira dito noon at ang kanilang orasan

ay ang huni ng mga ibong kalo. Dito'y marami at sari-saring hayop ang makikita at ang pinakamarami ay ang baboy damo. Hindi na halos makapagtanim ang mga tao noon dahil gabi-gabi'y kinakain ng mga baboy damo ang kanilang pananim. Kaya't ang ginawa ng mga tao noon ay madalas manghuli ng baboy damo sa pamamagitan ng mga gawa nilang pasulo at pagbabating habang kasama ang mga aso. Ang mga bating ay ikinakabit nila sa may tirahan ng baboy damo at pagkatapos ang bating ay ipinaaaso at habang nagsisigawan ay bubugawin ang mga baboy damo hanggang sa mahuli ito. Sa ibang banda naman ay may napadaang mga espanyol at nagtanong sa salitang English na ang ibig sabihin ay kung ano raw ang pook na iyon. At dahil sa hindi pa marunong ang mga tao noon na pinagtanungan ay sumagot na lamang ng "Hiyaw-Hiyaw, Sibu-Sibo". Ang akala marahil ng pinagtanungan ay kung ano ang sinasabi ng mga taong magbabating. Ang pagkakaintindi rin naman ng mga espanyol ay yaon na ang sagot sa tanong nila kaya inisip na ang tugon sa kanila ay tama na "Hiyaw-Hiyaw, Sibu-Sibo. Kaya't ang Barangay Sibuyao ay nagmula sa mga baboy damo at sa ngayon naman ay isa rin ang barangay na ito na may progreso sa pagtatanim at pag-aani.

BARANGAY SUHA

The name “SUHA” was not known, it was derived for an incident which have been told and retold by one of the earliest men in the Barangay, Aurelio Retardo, during his lifetime. The incident tells of a Visayan Trader named Balagto who happened to land in the place due to stormy weather while on his voyage from Visayas.

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Balagto sent new to the nearby place that he was a merchant who sailing to barter Visayan goods and wares for oranges where wine could be extracted. Natives from neighbouring places who at that time raised many oranges in their yard, flocked where to Balagto was and bartered their oranges with Visayan wares, mats, embroidered hats and other Visayan goods . It was told that oranges loaded on horseback sleds were brought to the Visayan traders until the pile of oranges began to rise taller than his temporary hut. The pile of oranges in the place gave popularity to name which is now SUHA fron the local fruit LUKBAN which Balagto loaded in the sailed boats to the Visayans. There is no known record about the simple account although some of the heirs of Aurelio Retardo still recall it as told to them when they were still young.

BARANGAY TALAWAN

Once upon a time in one far place near Sibuyao, live a man name Taal and the other man name Juan who reached the place to hunt some wild animals. One day they meet each other near Campana Cave. Taal was the first one who settled this place so he wanted all half of the animals hunted by Juan. Juan did not like Taal suggestion and because of their debate it leads them to quarrelling. They got their weapons and fight each other, they both died.

Many years passed under the Spanish occupation they reached the Campana Cave and they noticed many different kinds of stones. The stone was soft and reddish, some of them ask what the name of the stone is, and suddenly they heard a voice under the cave that those stone was decade body of Taal and Juan. The Spanish Leader called the stone TALA-JUAN.

Days gone after knowing the story named their place **TALAWAN**.

BARANGAY TIGWI

Ang alamat ng Barangay Tigwi ay isang karaniwang kasaysayan na hinabi o binuo ng mga matatanda na noong una ay sila lamang ang nakababatid ng tunay na pinagmulan ng barangay na ito.

Noong unang panahon ang lugar na ito ay walang naninirahang mga tao dahil ito ay kagubatang pinamumugaran ng mga hayop tulad ng baboy damo, usa at sari-saring mga ibon at kung ihahambing sa mga pelikulang napapanood ay tila ba kagubatan sa kontinente ng Africa.

Ngunit sa pag-usad ng panahon ay nagkaroon din ng mga tao na dumaong sa baybayin ng dagat ng karaniwang namamahinga sa kanilang paglalayag. May mga dayuhan tulad ng mga negosyanteng Intsik, mga tulisang dagat at sa kanilang pamamahinga sa lugar na ito ay kanilang napansin ang napakaraming ibon na lumilipad sa papawirin lalo na sa umagang-umaga. Isang araw ang mgadumaong na tulisang dagat ay namasyal sa lugar sa kinaroroonan ng paanan ng bundok Malindig at sila ay namangha sa napakaraming ibon sa mga kahoy na nagpapalipat-lipay sanga sanga at nagliliparan sa papawirin. Ang kapansin-pansin ay ang kanilang huni na TIWI…..TIWI…TIWI…. dahil sa dami ng lawin.

Ang mga tulisang ito ay nabighani sa ganda ng lugar na ito. Dahil sa napakagandang tanawin at ang baybaying dagat, mayamang kagubatan na binabalungan na malakristal na tubig at marami pang iba. Kaya simula noon ay tumira na ang ilan sa kanila sa lugar na ito na tinawag na TIGWI.

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Bago dumating ang mga kastila ay may mga naninirahan dito at ang pagiging barangay nito ay dahilan sa bisa ng Royal Decree Blg. 049 noong taong 1891.

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ORIGIN AND CULTURAL HERITAGE OF SELECTED BARANGAYS IN MOGPOG AND BUENAVISTA, MARINDUQUE

An Undergraduate Thesis

Presented to the Faculty of School of Arts and Sciences

Marinduque State College

In partial fulfillment of the requirement for the Degree

Bachelor of Arts in English Language and Studies

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CHAPTER 1
INTRODUCTION

This chapter deals and presents Background of the study, Objectives of the study, and Significance of the study.

Background of the Study

In the pre-historic times, a barangay/ balangay has a sailboat who carried early settlers and traders to the Philippine archipelago from Indonesia and Borneo.

Today, barangay is the smallest and formal unit of government composed of not less than 100 families and has a smaller unit called purok. Barangay is the native Filipino term for a village led by the barangay chairpersons and other barangay officials. There are different theories about how the barangays emerges.

In the book entitled "Symbols of the state Republic of the Philippines" (1975) by Bureau of Local Government Department of Local Government and Community Development, originally Marinduque was a part of Balayan or Bonbon (now batangas) when Juan de Salcedo and Martin de Goiti colonized the region in 1581. Early 17th century, the island was separated from Balayan and it became a part of Mindoro, as a corregimiento. On May 1, 1901, the United States Philippines Commission passed Act No. 125 which created the Province of Marinduque, composed of the island of Marinduque and the adjacent small island, and established the provincial government at the municipality of Boac, it's capital. A year later, by virtue of Act No. 423, dated June 23, 1902 the U.S Philippine Commission annexed the Island of Mindoro including the island of lubang (then separated from province of cavite), to the province of Marinduque. Four months after, on November 10, by virtue of Act No. 499, Marinduque was made a part of the province of Tayabas (now Quezon). Later, on May 17, 1907, under Act No. 1649, the Commission made Marinduque as a sub Province of Tayabas. And finally on February 21, 1920, Act No. 2880, sponsored by then representative Ricardo Paras, separated the sub-Province of Marinduque from Tayabas and re-established the former province of Marinduque. That law was signed by American Governor General Francis Burton Harrison.

Buenavista Marinduque

Buenavista, formerly called “Sabang” was then the largest barrio in the town of Gasan. Buenavista, as a sitio of Gasan in 1850, and later as a barrio in 1870. Buenavista was elevated into a municipality in November 9, 1918 under the leadership of Don Agaton Sarmiento and Don Ciriaco Arevalo who petitioned through then Lt. Governor Don Pedro Madrigal of the sub-province of Marinduque. The inauguration of the new town of Buenavista took place on

January 12, 1919, on which date Don Agaton Sarmiento took his oath of office as Municipal President of Buenavista before Lt. Governor Madrigal. Buenavista is located at the south of southwestern portion of the province of Marinduque. Bounded from North by the Municipality of Gasan to the Northeast by the municipality of Boac, to the south by the municipality of Torrijos and finally on the southwest by the Tablas Strait. It is consist of 15 barangays, each of them has its own historical stories and legends.

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Mogpog Marinduque

The Municipality of Mogpog, a small town in the island-province of Marinduque was established in 1807 under a gobernadorcillio, which was later called "Capitan Municipal", or Municipal Mayor. The word Mogpog was originated from the word 'maapog' meaning plenty of lime or "maapog", the making or manufacture of lime. A "calero" or lime kiln, a place where lime was manufactured existed in its vicinity during the coming of the Spaniards who adopted that name. In the late 17th and 18th centuries, the place where now stands the poblacion of Mogpog, was rimmed with forested areas. Its center was a cultivated hill now known as Mataas na Bayan was the place then called Anapog planted with rice and root crops. People residing there were the lime makers. Their houses were made of native materials– cogon roof, palm leaf walls/nipa or "sasa" bamboo floors with round timber and bamboo as framework. When they were not tending the "calero" for lime manufacture, they fished at night. Others hunted wild animals for food, while others tended their farm as means of livelihood. "Apog" or lime played a big part in Spain's effort to leave her legacy in architecture in our country. This was used in the construction of Boac Church and several public buildings in Marinduque. It was much needed and sought for in building construction as what cement is today.

Statement of the Problem

Traced the origin of the selected barangays and cultural heritage in Mogpog and Buenavista, Marinduque based on the following:

a) Official documents

b) Oral information from the respondents via remote communication

c) Oral/ Written Legends

2. Analyze the origin and its cultural heritage in Mogpog and Buenavista, Marinduque based on the following:

a) Official documents

b) Oral information from the respondents via remote communication

c) Oral/ Written Legends

2. Formulate an implication on the finding of the study to further enhance the historical knowledge of the people in the barangay.

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Chapter III

MATERIALS AND METHODS

This chapter presents the Research Design, Research Locale, Research Instrument and Data Gathering Procedure.

Research Design

This study used historical method of research. According to Edith Cowan University (ECU), historical research attempts to systematically recapture the complex nuances, the people, meaning, events, and even ideas of the past that have influence in shaped the present. (Berg & Lure, 2012, p. 305) It relies on a wide variety of sources both primary and secondary including unpublished material. Hence, according to Calderon and Gonzales (1993), this method is the process of selecting the area or topic to write about the history, collecting data that occurred in the area, shifting the authentic from non-authentic, and making an interpretative narrative about or critical inquiry into the whole truth of events. This study used this method because it looks deeper to the broader historical and cultural events that might influence the present situation.

Four Major Activities in Historical Research

Choosing and Defining the Problem

The researchers chose to study the origin and cultural heritage of selected barangays in the municipality of Mogpog and Buenavista due to their deep concern and willingness to document the history of barangays and its praiseworthy cultural heritage to provide data for future and updated references for the citizens and future researchers.

Collecting the Data

The researchers looked for available written documents and dug in it to acquire possible data that can be used in composing this research. The researchers sent an email to the Secretary of Municipal Mayors of Mogpog and Buenavista to ask for written documents of the origin of barangays of their municipality. After receiving the Mayor's permit, the researchers sent an email to the office of Municipal Planning and Development and Tourism office to ask for the necessary documents which was later on given to the researchers afterwards via email.

Critical Analysis of Data

The data were presented in tabular and textual form where the researcher used external and internal criticisms.

Writing the Research Report

After the critical analysis of data, the researcher started with the documentation of the creation of legends, official information of the barangays and its document about cultural heritage.

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Research Locale

Mogpog

Mogpog is one of the locale of this study aside from having a unique barangay names, it also has a magnificent history that was established in 1807. Mogpog described as one of the six municipalities of the heart shaped province of Marinduque. It has 37 barangays namely: AnapogSibucao, Argao, Balanacan, Banto, Bintakay, Bocboc, Butansapa, Candahon, Capayang, Danao, Dulong Bayan, Gitnang Bayan, Guisian, Hinadharan, Hinanggayon, Ino, Janagdong, Lamesa, Laon, Magapua, Malayak, Malusak, Mampaitan, Mangyan-Mababad, Market-Site, Mataas na Bayan, Mendez, Nangka I, Nangka II, Paye, Pili, Puting Buhangin, Sayao, Silangan, Sumangga, Tarug and Villa Mendez. The nearest municipalities are Boac, Gasan, Santa Cruz, Buenavista, Torrijos and General Luna. Its coordinates are 13°29'N 121°52'E. According to the 2015 census, it has a population of 34,043 people. Farming and fishing are the two main economic activities of

the people. The Moriones celebration originated from Mogpog, Marinduque.

https://en.wikipedia.org/wiki/Mogpog http://mogpog.gov.ph/.

Buenavista

Another locale of this study was the town of Buenavista. The locale was best described as follows; Buenavista is one of the six municipalities of the heart-shaped province of Marinduque situated at the southern part of province. It has 15 barangay namely: Bagacay, Bagtingon, BicasBicas, Caigangan, Daykitin, Libas, Malbog, Sihi, Timbo (Sanggulong), Tungib-Lipata, Yook, Barangay I (Pob), Barangay II (Pob), Barangay III (Pob) and Barangay IV (Pob).

Research Instrument

The researcher used remote communication interview and documentary analysis as a research instrument.

The informants of the study

Data Gathering Procedure

The following steps were taken by the researcher in findings answers to the problems: First, the researchers made an approval letter and have it signed by the subject professor. Second, the approval letter was then sent to the email of the secretaries of the Office of the Mayors of municipalities of Mogpog and Buenavista. Third, after the approval letter was received by the Mayor, it was then sent to the affiliated offices like Office of the Tourism and Municipal Planning and Development Office. Fourth, the said offices sent the researchers through e-mail the needed documents for the study. Lastly, researchers also interviewed some individuals through online chatting to gather enough data from them.

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CHAPTER IV

RESULTS AND DISCUSSION

This part of the paper exhibits and displays presentation of the gathered data about the study, as well as the researchers' analysis and interpretation. This, responds to the objectives of the study. It has the following concern.

1.Origin of the selected barangays and cultural heritage in Mogpog and Buenavista, Marinduque

Based on Official Documents

Table 1. List of Selected Barangays in Mogpog, Date of Creation, Person Responsible for Creation, First Barangay Captain and Status of Barangay Based on Official Documents

Barangay	Date of Creation	Person Responsible for Creation	First Barangay Captain	Status of Barangay
Laon	1959	Pres. Ferdinand E. Marcos	Gregorio L. Malpal	Presently, Barangay Laon has a Multi-Purpose Building, Health Center, electric system, ongoing construction of covered court, water works system, chapel, Elementary school, daycare center, solar street lights, evacuation center, and Material Recovery Facility. Its present barangay captain is Hon. Mitony M. Leynes
Magapua	No record	No record	No Record	Presently, Barangay Magapua has a Multi-Purpose Building, electric system, ongoing construction of covered court, chapel, Elementary school, daycare center, and solar street lights. Its present barangay captain is Hon. Eleazar Palustre
Malusak	June 19, 1960 (R.A 2917)	No Record	G. Tomas G. Gutierrez	Presently, Barangay Malusak has a Multi-Purpose Building, electric system, water system, court, chapel, daycare center, and solar street lights. Its present barangay captain is Hon. Agnes O. Nardo

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Mataas na Bayan	No Record	No Record	Felipe Lancion	Presently, Barangay Magapua has a Multi-Purpose Building, electric system, covered court, church, daycare center, and solar street lights. Its present barangay captain is Hon. Felixberto Muhi
Nangka 1	June 1, 1941 (Resolution No. 3)	Mayor Herminio Del Prado Sr.	Ricardo Marciano	Presently, Barangay Magapua has a Multi-Purpose Building, electric system, covered court, church, daycare center, and solar street lights. Its present barangay captain is Hon. Felixberto Muhi

Table 1 shows the list of barangays with their date of establishment, person responsible for and the manner of establishment. Out of the 5 selected barangays of the 37 barangays in the municipality of Mogpog, there are only 3 barangays who has a record of their date of creation; Laon, Malusak, and Nangka 1. While there are 2 out of 5 selected barangays has their record for the person responsible for creation; Laon and Nangka 1. Only the barangay of Magapua has no record of their first barangay captain. The status of barangay revealed that most have multi-purpose, electric system, covered court, chapel, daycare center, and solar street lights.

Table 2. List of Selected Barangays in Buenavista, Date of Creation, Person Responsible for Creation, First Barangay Captain and Status of Barangay Based on Official Documents

Barangay	**Date of Creation**	**Person responsible for the creation**	**First Barangay Captain**	**Status of Barangay**
Sihi	1918	Mayor Agaton Sarmiento	Venancio Quartero	It has an area of 747. 68 hectares. Presentlt, Sihi has barangay hall, health center, barangay road, electrc system, water work, high school building, baskbetball court, street light, waiting shed, daycare center, tram line, and pathways. Its present barangay captain is Hon. Antero F. Fiegalan

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Yook	1918	Mayor Agaton Sarmiento	Ricardo Corral	It has an area of 942. 0958 hectares. Presently, Yook has barangay hall, health center, barangay roads, electrc system, water work, school building, baskbetball court, street light, and water tank. Its present barangay captain is Hon. Edgar R. Perlas.
Tungib-Lipata	January 8, 1947	Mayor Recaredo Sarmiento	Bernardino Saludes	It has a total area of 1, 205. 0958 hectares. Presently, Tungib - Lipata has multipurpose hall, barangay hall, health center, barangay roads, electrc system, water work, high school building, baskbetball court, street light, and farm to market road. Its present barangay captain is Hon. Wilson M. Paalam

Table 2 shows the list of three (3) selected barangays in Buenavista with their date of creation, person responsible for creation, first barangay captain, and status of barangays. All of the three selected barangays of Buenavista have information based on official documents. The status of barangay revealed that most have multi-purpose, electric system, covered court, chapel, daycare center, and solar street lights.

According to Local Government Code 1991 Section 384. Role of the Barangay. – As the basic unit, the Barangay serves as the primary planning and implementing unit of government policies, plans, programs, projects, and activities in the community, and as a forum wherein the collective views of the people may be expressed, crystallized and considered, and where disputes may be amicably settled.

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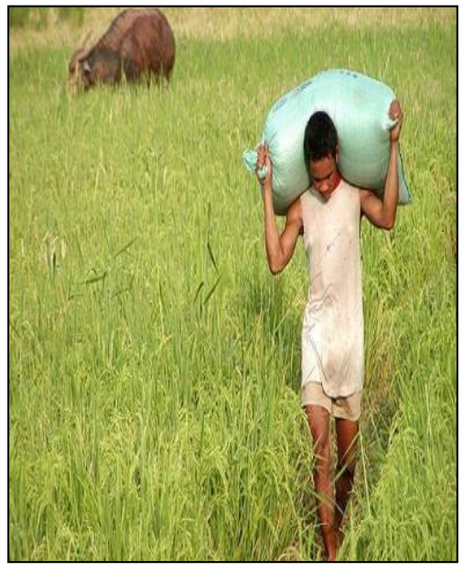
1.2 Based on Written Legends

MOGPOG

LEGEND OF LAON



Before the coming of the Spaniards, there was a large parcel of riceland on the western side of the poblacion where palay grew abound because of its rich and fertile soil. Only few inhabitants lived in this place. The farmers were hard-working. They tilled the soil day and night and took care of their palay until harvest time. They believed that the appearance of full moon in time of their harvest will ensure bountiful harvest.

Farmers stored their harvest in small nipa huts beside their house arranged in pile to be sold.

The old preserved ones were called "Laon".

Palay buyers from other places came hurrying to select the best of the harvest. Sacks of newly harvested palay were piled in carts separated from the old ones. The work was so tedious among farmers that later on, they could no longer determine which was the old and the new ones. When asked by the buyers, they just kept on murmuring "laon" meaning the old stock of palay. This continued until the last sack was sold.

This word became the "password" of farmers and buyers which later on became the name of this

place.

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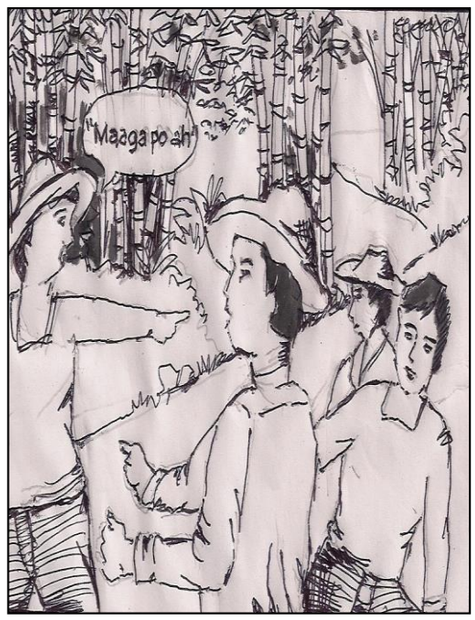
HOW MAGAPUA GOT ITS NAME



There once lived a couple who were hardworking. The man was a skillful laborer. Because of this, he was liked very much by the "Cabeza de Barangay" of Mogpog, so that he always sent for him every time the cabeza had some work to be done.

Almost everyday, the cabeza sent a messenger to call Juan, (that was the man's name) for work. Juan who was diligent and industrious always went to town early, so that whenever the messenger reached the house of Juan and asked his wife where Juan was, he usually answer "Umuwi na po", meaning to say that Juan had already gone to town, and the messenger would tauntingly repeat "Umuwi na po".

"At what time did he get home?", the messenger asked.

"Maaga po ah" was the quick answer of the wife of Juan. Again, the messenger tauntingly repeated the answer "Maaga po ah". On his way back to town, he kept on mumbling "Maaga po ah". On the way, he met some of the men from the place where he had been, one of the men asked him, "Pare, where have you been?". The messenger responded automatically, "Maaga po ah". The men had just gone a few steps, when one of them stopped. His companions asked him why. So he said, "Did you not hear the answer of the messenger when we asked him where he had been?" His companion responded, "Yes", but his answer did not answer our question. The others nodded, and said, "So our place is Magapuah". When the men reached their place, they told the other people of what they heard. From that time, on the people called the place Magapua, a name given or derived from the words, "Maaga po ah".

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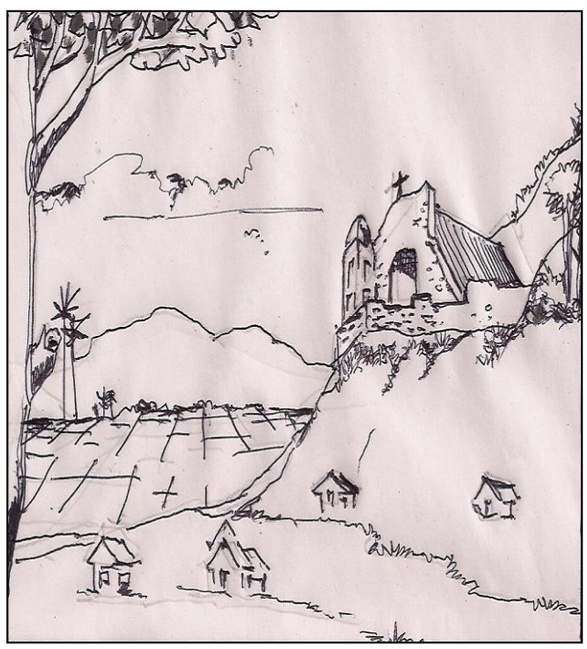
LEGEND OF MALUSAK

This place was once a muddy place. Ancestors called it "lusak" because of the type of soil that it has. Because of this muddy soil, the place is known to be muddy, or in tagalog, "maputik" or "lusak" that can be seen in the whole place. As time goes by, the "lusak" place is now called Malusak.

HOW MATAAS NA BAYAN CAME TO BE



The execution of three martyr priests, Fathers Burgoz, Gomez and Zamora in 1872 caused revolts among the Filipinos and the Spaniards. This was called the Cavite Mutiny. A Spaniard priest, Father Dionisio Trinidad fled from fear and arrived in a hilly place without a name. This place was surrounded by a brook and a vast riceland. There were but few natives who inhabited the place. He cleared the area and built a chapel made of stones and high walls for protection.

As years passed, population increased and more houses were built. Through the guidance of Fr. Dionisio, the natives learned to worship God and became good followers of the church. They worked together in clearing the wilderness until the surrounding villages became a small town. The hilly place where the church was built was called Mataas na Bayan. The natives chose their leader called Teniente del Barrio. Felipe Lancion, Pacifico Monteron, Simeon Malabana, Pedro Manuba were among the early leaders of Mataas na Bayan.

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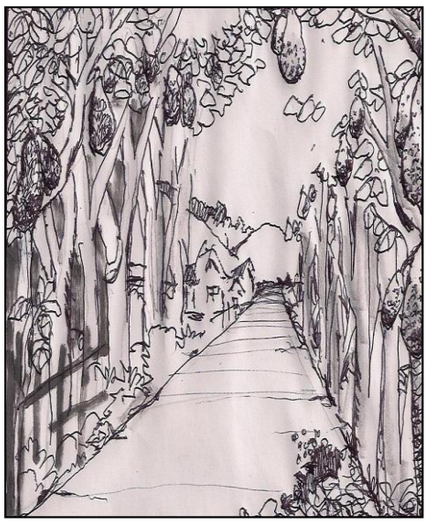
HOW NANGKA GOT ITS NAME



For over three hundred years, the Philippines was under the Spanish domination. At that time, the town of Mogpog was just a barrio of Boac. It was only in 1807 when Mogpog separated from Boac and became a town. The surrounding places of Mogpog were then covered with forest with few houses set far apart. As years went by, the population of the Philippines increased and houses were built everywhere. The administration of the place was given to a Captain who was appointed by the Spanish authorities.

When the poblacion was already crowded with people, some villagers moved to places where they could farm and earn their living. Thus, sprang many barrios without any name.

About two kilometers from the poblacion was the place where people planted plenty of jackfruits. Even the backyards were planted with them. The road was lined with jackfruit trees, too. It was in this place where this kind of tree thrived well and the people got much money from them. The very air people breathed was the smell of ripening jackfruits. Because of this, the place was called "Langka" or "Nangka" which means jackfruits in English. To this day, it bears that name.

BUENAVISTA

LEGEND OF SIHI

An American came by a place in Buenavista but he did not know what does the place is called. When he was roaming around, he saw a vendor of sea shells and asked, "What is this place?". Because the American was pointing the sea shells and the vendor did not know how to understand English she just said, "Sihi". After that, when the American came home, he was asked by his friends where did he came from, and he said, "I went to Sihi.", not knowing that this is not the real name of the place, but a name of a seashell. From that, the folks called this place as Barangay Sihi.

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LEGEND OF TUNGIB - LIPATA

Long time ago the folks said that there were different pirates stopped and took rest in a small cave or "yungib". When people asked where the pirates are, they were afraid saying "in the yungib". That was tungib came.

The origin of Lipata, came from a tree called Lipata. Farmers always bring their animals in a wide ground wherein the tree was located. When people asked the folks where they will go then, they always said to "Lipata". From that, the place was called Lipata. The folks joined the two name of the place and called Tungib-Lipata.

LEGEND OF YOOK

Once there lived a beautiful princess in one of the kingdom of Borneo. Her beloved suitor is the son of the powerful datu of neighboring kingdoms, who is at war with her father. Her father does not approve of their marriage. Her father decided and arrange for marriage to a Chinese trader by the next full moon. Broken-hearted and lonely she cried night and day to her mother and plan to escape. She refuses her forced betrothal to the stranger. Saddened by the miseries and heartache of her only daughter the mother helped her daughter. At the height of the weeklong celebration attended by royal guests in their best attire. The princess and her suitor escape, together with their maids and their warriors. They set sail in a small paraw in the middle of the night to a faraway land.

Unfortunately, the news reached the datu and immediately ordered his men to get only the princess and kill the rest. Met by strong winds and waves, the men were lost at the sea. Guided with luck, the beautiful princess, her suitor and company sighted from afar a beautiful land. They entered the bay or look.

At last the place was beautiful. It has beautiful scenery with overlooks the bay. Being the first settlers of the place. They built houses and engaged in fishing and farming. They named the place "LOOK" which later on become "YOOK".

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1.2. Based on oral informants via remote communication

Laon

"Bago dumating ang mga Espanyol, mayroong isang lugar na umuukupa sa kanlurang parte ng bayan. Ito ay malawak, mayaman, at may matabang lupa. Napakainam sa tumutubong palay. Kakaunti ang mga taong tumitira dito. Nagpasya ang mga taong linangin ang lupa. Nagtrabaho sila sa araw at gabi upang linangin lamang nag nasabing lupa. Inalagaan nilang mabuti ang kanilang mga tanim palay hanggang sa ang mga butil nito ay maging hinog at maari ng anihin. Sinubukan nilang hindi anihin ang mga bunga hanggang hindi bumibilog ang buwan, sapagkat naniniwala silang magiging masagana ang kanilang ani. Mapalad sila at marami pa sa nakunsumo ang kanilang naging ani. Inimbak nila ang kanilang palay sa isang maliit na kamalig at sinalansan nila ang mga ito. Ngayon, ang kanilang lumang imbak na butil ay tinawag na "Laon", kung saan nanggaling ang pangalan ng nasabing lugar. Minsan dumating ang mangangalakal ng palay at nakita angmga sakong buri na may laman. Nagtanong sila "ano ang laman ng mga bayong na yan?" Sumagot ang mayari ng palay. "Ano ang pagkakaibang mga palay mo?" tumugon sya "Laon". Bumili ang mangangalakal ng kariton ng palay. Subalit sa tindi ng gutom, ibababa nya sa kariton ang palay. Agad naming dumating ang ibang mangangalakal at nagtanong kung saan niya nabili ang mga iyon. Sa sobrang pagod ay hindi niya naintindihan ang itinanong sa kanya at sumagot siya ng "walang katibayang Laon". Gaya ng iba, mayroong mga mamimili ang tinawag ang lugar na iyon na Laon. Walang kaalam-alam angmga mangangalakal sa katotohanan na ito ay hindi lugar na kung tawagin ay Laon, subalit sa pamamagitan ng palay na kung saa'y tinawag na Laon na nangangahulugang lumang imbak na palay. Mula noong ito ay pinangalanan nilang LAON." - ***Laon Barangay Hall***

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MAGAPUA

*"Ang Magapua ay hango sa salitang "MAAGA PA PO AH." Sapagkat ang sinaunang mga taong nanirahan ditto ay may kaugaliang gumising ng maaga kung kaya't nakilala ang lugar na ito dahil sa maagang paggising ng mga naninirahan kaya tinawag na "Magapua" o "Maaga pa po ah." –**Janet O. Nacutom, Barangay Kagawad***

MALUSAK

*"Dati ang lugar na ito ay sobrang putik dahil sa ilog na malapit dito sa lugar naming.Sa lugar nain, ang isa pang tawag sa maputik ay lusak. Kaya naman sa katagalan kapag may nagtatanong kung taga saan kami, ang sabi ay dun sa lugar na lusak. Habang tumatagal ay tinatawag na itong Malusak." – **John Robin O. Magalang, Resident***

Mataas na Bayan

"*Noong panahon ng kastila humigit kumulang sa 1872, wala pang pangalan ang Bayan ng Mogpog noon ding taong yaon ay nakatakdang bitayin ang tatlong pari sina Padre Gomez, Burgos at Zamora. Sa takot ng isang pari na nagngangalang Padre Dionisio Trinidad ay tumakas siya dito napadpad sa lugar na ito."* **- Mataas na Bayan Barangay Hall**

NANGKA 1

"*Mahigit isa at kalahating kilometro mula sa Poblacion ay ang lugar na may maraming tanim na langka. Halos lahat ng bakuran ay may tanim na langka. Maging ang mga gilid ng kalsada ay makikita ang mga nakahilerang tanim ng puno ng langka. Ang mga naninirahan ditto ay nagkakaroon ng maraming pera sa pagbebenta ng mga bunga ng langka. Ngunit sa tuwing lalanghap sila ng hangin ay naamoy nila ang mabahong amoy ng mga hinog o nabubulok na langka. Dahil dito, ang lugar ay tinawag na langka. Hindi kalaunan ay napalitan ito ng Nangka." – **Hon. Rolan O. Cueto, Barangay Captain***

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Table 2. List of Barangays in Buenavista, Origin of Names and Informants

Barangay	**Origin of Names Narratives**	**Informants/Sources**
Sihi	The American did not know the place, when he passed by, he saw a vendor of sea shells and asked "What place is this?" Because the American was pointing the sea shell she said "Sihi". After that, the American told to his friends that he went Sihi, not knowing that this is not the real name of the place, but a name of a seashell. From that, the folks called this place as barangay Sihi.	Milagros Villavicencio and Antero F. Fiegalan

Table 2.1. List of Barangays, Origin of Names and Informant

Barangay	**Origin of Names Narratives**	**Informants/Sources**
Tungib-Lipata	Long time ago the folks said that there were different pirates stopped and took rest in a small cave or "yungib". When people asked where the pirates are, they were afraid saying "in the yungib". That was tungib came. The origin of Lipata, came from a tree called Lipata. Farmers always bring their animals in a wide ground wherein the tree was located. When people asked the folks where they will go then, they always said to "Lipata". From that, the place was called Lipata. The folks joined the two name of the place and called Tungib-Lipata.	Wilson M. Paalam and Binancio Pilar

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Table 2.2. List of Barangays, Origin of Names and Informants

Barangay	Origin of Names Narratives	Informants/Sources
Yook	Once there lived a beautiful princess in one of the kingdom of Borneo. Her beloved suitor is the son of the powerful datu of neighboring kingdoms, who is at war with her father. Her father does not approve of their marriage. Her father decided and arrange for marriage to a Chinese trader by the next full moon. Broken-hearted and lonely she cried night and day to her mother and plan to escape. She refuses her forced betrothal to the stranger. Saddened by the miseries and heartache of her only daughter the mother helped her daughter. At the height of the weeklong celebration attended by royal guests in their best attire. The princess and her suitor escape, together with their maids and their warriors. They set sail in a small paraw in the middle of the night to a faraway land.	Copy of legend was from office of barangay
	Unfortunately, the news reached the datu and immediately ordered his men to get only the princess and kill the rest. Met by strong winds and waves, the men were lost at the sea. Guided with luck, the beautiful princess, her suitor and company sighted from afar a beautiful land. They entered the bay or look. At last the place was beautiful. It has beautiful scenery with overlooks the bay. Being the first settlers of the place. They built houses and engaged in fishing and farming. They named the place “LOOK” which later on become “YOOK”.	

\ Table 2, 2.1, and 2.2 shows the list of barangays, legends, and informants. It revealed that all of the barangays have legends. Also, most of the barangays’ name were derived from trees and plants. Most of the informants were present and former barangays officials. Based from the information gathered from the information their knowledge about the legend of their barangay was from the Office of the Punong Barangay.

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INDEX

MOGPOG, MARINDUQUE

LEGEND OF MALAYAK

During the pre-Spanish regime, sea pirates were rampant in the Philippines, Chinese, as well as Moro pirates invaded the different islands looking for wealth. The Moro pirates were, however more feared than the Chinese because they frequented the shores of our islands. They took all wealth that they found, caught the natives, and held them prisoners or slaves.

Because of these improper practices of the marauders on the high seas, the people fled to the highlands. When these pirates landed, they could not find any native near the shores. They presumed that they were living in the mountains. They roamed in the forest searching for the natives and their wealth. They passed through hills and plateaus and often lost their way.

At night, when they were caught by darkness, they built fire by striking two hard stones and burned all the dry leaves along the way which caused the entire mountain to catch fire.

These dry leaves are commonly called "LAYAK" in the vernacular. Because there were plenty of these leaves, the place was said to be "Malayak". On one occasion, people were surprised to see a big fire in the mountains. They became anxious to know what had happened. Later, they discovered that the Moros had passed that place and burned all dried leaves to light their way. *"Mahirap nga dito at Malayak*", the people said to themselves.

From that time, the place was called Malayak.

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THE LEGEND OF MAMPAITAN

Mampaitan of long ago was composed of few houses apart from each other. It was a nameless place and it was only during the Spanish era that it was given its name. People had simple ways of living and were mostly farmers. From their small farms, they produced enough food for their own consumption. These crops were coconuts, corn, root crops and a little of palay. They got their viands from the brook that divided the hill from another mountain. Fresh water, animal food like shrimps, crabs and edible snails, "susong paitan", the local term was plentiful. These "susong paitan" could be gathered easily for they were always in groups and very slow- moving as snails usually are.

One day, a group of Spaniards reached the place. As they were crossing a brook, they happened to pass by a man gathering "susong paitan". The Spaniards asked the man for the name of the place in his own language. Because the man did not understand Spanish, he misinterpreted the question. He thought that the Spaniards were asking, "What was that?. And so he answered "Mama, paitan po", "Mama" meaning "man" and "paitan" susong paitan". The Spaniards nodded his head and repeated the phrase, "mama paitan".

From that time on, the people called the place "Mamapaitan". Later to facilitate its pronunciation, the villagers called it "MAMPAITAN".

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THE LEGEND OF MANGYAN - MABABAD

Noong unang panahon ay may Mangyan na mahilig magbabad sa ilog sa isang lugar na walang ngalan. Lagi syang nakikitang nakahubad sa ilog at nagtatampisaw. Ito ay naging palatandaan ng mga taong napapadaan sa lugar kaya tinawag itong Mangyan – Mababad.

THE LEGEND OF MENDEZ

During the Spanish time, this place was already inhabited by people though without a name. During the Filipino-Spanish war, a man named Basilio Mendez came and hid in the place. He was with his brother Vicente and sister Olympia and some soldiers called "insurrectos".

It was during that time when a group of Spanish soldiers passed by looking for a dwelling place. They took a rest in a nipa hut and met an old woman who was cooking the carabao's big intestine called "labot" in the local name. The soldiers asked the women for the name of the place. The women did not understand Spanish. She thought that what the soldiers were asking was what she was cooking. She answered "labot". Thinking it was the name of the place, the soldiers wrote the word "labot" in their memo. From then on, the place was called labot. It was made a sitio of barrio Sayao until 1951. Many families settle here permanently.

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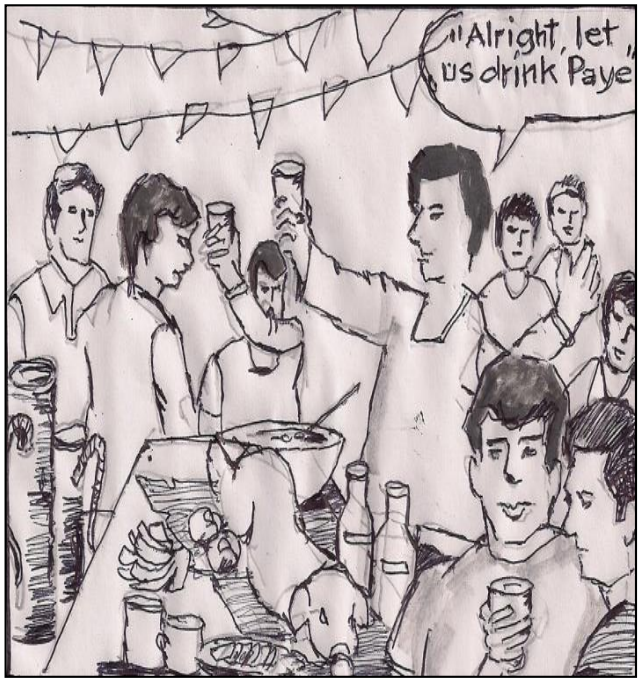
In 1951, Sitio Labot was separated from Sayao and became an independent barrio. President Mariano Labatete, the mayor who was called Presidente during the Spanish period, suggested to change its name to Mendez, in memory of the heroism of Basilio Mendez who was once a part of this place.

THE LEGEND OF PAYE



Long ago, the seashore of Mogpog was already inhabited by people. Most of them were fishermen. Aside from fishing, they were engaged in farming because of the fertility of the soil suitable to any kind of crops. They made this place their permanent settlement.

One day, the barrio lieutenant of this place held a feast. Everybody attended and contributed something they could afford. There was much eating and drinking and everybody had fun. After everything was eaten, the barrio lieutenant put out intoxicating drinks. There was drinking here and there. In the midst of their enjoyment, one of them shouted, "Let us drink Paye". Everybody was surprised to hear such word from the drank man. Soon, there were jokes and laughter.

They shouted, "Alright, let us drink Paye".

From that time, the word "Paye" was remembered by the people. Up to this time, the place was called "Paye".

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THE LEGEND OF PILI

One day, while many residents were busy gathering fruits, some Spanish soldiers passed by. They asked the people for the name of the place, but since the people cannot understand what they were saying, they thought that the Spanish is asking for the name of the tree. So they answered, "Those are Pili.". The Spaniards thought that the name of the place was Pili. From that time, the place was called Pili. At present, the very big Pili nut tree in the mid most part of the place and some smaller Pili nut trees are in sitio "Munting Pili".

HOW PUTING BUHANGIN GOT ITS NAME

Puting Buhangin is barrio on top of a mountain. Because of its panoramic view, it is said to be close to nature. The soil is rich for farming. The winding road is very similar to the zigzag road of Baguio.

According to the old man who once lived in that place, it was named Puting Buhangin after the peculiar characteristic of the soil. He said that if you dig about onefoot-deep in the ground, white sand will appear. This sand was very fine and white. This is the reason why people named this place "Puting Buhangin" meaning "White Sand".

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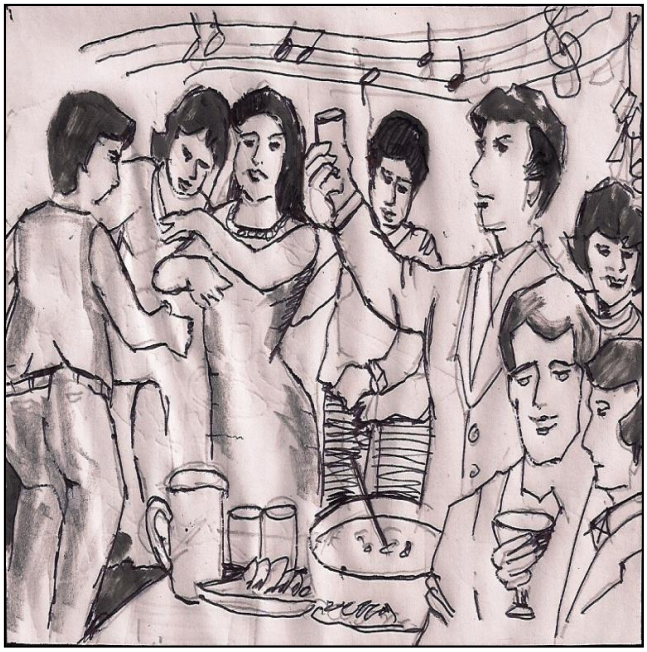
THE LEGEND OF SAYAO



Hundred years ago, before the Spaniards landed in our shores, most of our places had no names. Our ancestors were nomadic in nature. They went from place to place. Their means of livelihood was by hunting and fishing. When the Spaniards arrived in the Philippines, they found our ancestors in that stage. They began naming our places according to things, incidents, and customs of the natives.

One day, a troop of Spaniards searching for the things they needed, came to a place where there were but a few houses. They found the houses without settlers, so they became eager to know where they were. They entered every house but to their surprise, all were u noccupied. Being tired and hungry, they rested in a particular house.

But a short distance from them was a house where all the inhabitants were having merrymaking. There were laughing, singing, and dancing of the villagers in that place. They were annoyed by the noise that they went to the place. One of the soldiers entered the house unnoticed. The people in the house were speechless for it was the first time they saw a Spaniard. The silence was broken when the Spaniards shouted, “Como esta lugar!” this means “What place is this?!. An old man, being the most respected in the place, thinking that they were asked what they were doing, answered in the native tongue “Nagsasayaw”. The Spaniards thanked him and went down to join the party. The officer asked him what information he got and said that the place was “SAYAW”.

And from that time on, the place was named after it.

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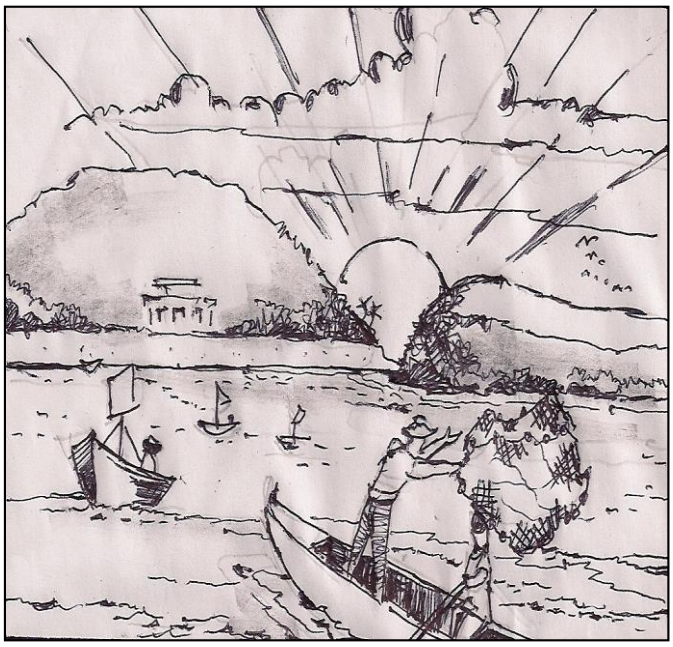
THE LEGEND OF SILANGAN



Many years ago, most of the people lived in town and few were in the barrios. One day, a fisherman was looking for a good fishing ground. He got his bait and paddle, and brought other materials in fishing then rode in his small banca. As he was looking for the fishing ground, he happened to pass two small islands called

San Andres Island and Natangko.

This passage was named Silangan because the fisherman could see at once the rising sun in the east at time when the sun could not yet be seen in the other places. There he was fortunate to see plenty of fish. He cast his net and he was glad to see his net full of fish. He went home and sold his catch in Pueblo. From that time, he always caught plenty of fish on that place unlike other fishermen. One of the fishermen eagerly asked him from where he caught his fish. He answered that those were caught at Silangan.

"Where is Silangan?" asked another

"Silangan is where the sun rises", he answered.

The following morning, many fishermen went to the place. Although it was far, they found it to be good fishing ground.

Until now, Silangan is a good fishing ground and it is wholly inhabited by Boholanos.

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THE LEGEND OF SUMANGGA

Ang pangalang Sumangga ay nanggaling sa "suman" at "mangga" na ayon sa mga sinaunag tao ay mayroong isang batang nagtitinda ng suman at mangga. Nagkataon na may nakasalubong na isang matandang kastila na nagmamadali kaya nabangga ang batang nagtitinda. Nagtanong ang matanda sa bata kung ano ang lugar na iyon sa salitang kastila na hindi naman maunawaan ng bata kaya ang isinagot niya ay suman at mangga. Sa katagalan, ang lugar na iyon ay tinawag na barangay Sumangga

THE LEGEND OF TARUG

Long time ago, Tarug was just a small sitio of barangay Punong and the bigger part of this barrio was just a part of barangay Sayao, the Hinadharan. The center of the community is known as "Bolo". According to the old tale, the place was abundant in different varieties of bamboos but most of them was bolo. Older residents of the barrio were hard working and helpful that they assisted the needs of the neighborhood and lived as one big family. Until the time came, when the number of the residents in Bolo could establish a small barangay. The government decided to take part of the barangay Sayao and Hinadharan including the small sitio of Barangay Punong to form another barangay. It was first called as barrio Bolo but because most residents were situated at sitio Tarug considering the cave as the landmark of the newly founded barangay, gradually, it was named after sitio Tarug and is now called Barangay Tarug.

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BUENAVISTA, MARINDUQUE

THE LEGEND OF TIMBO

During the American time, there was an American riding in a "kalesa" going to the other town. When he was travelling, the American was amazed and surprised watching a plant. It looks like a hand waving and a dancer that danced in the tuned of the wind. He asked the owner of the kalesa, "What kind of plant is that?", the owner said, "Tambo".

The American told the folks that he went to "Timbo". He was talking about the name of the plant but the American uttered Timbo because of his accent. From that, the folks called the place Timbo.

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ISLAND RICH IN CULTURE: ANALYZING DIFFERENT CULTURAL FESTIVALS IN MOGPOG AND BUENAVISTA, MARINDUQUE

An Undergraduate Thesis

Presented to the faculty of School of Arts and Sciences

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In partial fulfillment of the requirement for the Degree

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CHAPTER I

INTRODUCTION

According to Oxford Dictionary, the term cultural festival which was created in 1930s; earliest use found in The Fitchburg Sentinel defines as a festival featuring arts and events specific to a particular culture, especially one celebrating and promoting that culture in a wider public context; (also more generally) an arts festival. It is an increasingly arenas of discourse enabling people to express their views on wider cultural, social and political issues (M. C. Vallbona, 2007). They are meant to rejoice special moments and emotions in our lives with our loved ones. They play an important role to add structure to our social lives, and connect us with our families and backgrounds. All festivals are cultural in one way or another. There are many types of cultural festivals such as national, religious and seasonal. National festivals are for connecting people of a nation, and solidifying patriotic spirits in the society. While, religious festivals are for families' recreation with God. They are not celebrated on the same days every year because they are calculated according to the lunar calendar "kameri takvim". On the other hand, seasonal festivals are celebrated during a season such as season of harvest. Theses festivals serve the purpose of bringing happiness to our lives, and strengthen our sense of community.

UNESCO quoted a worth definition of culture which it reads as "in its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human beings, value systems, traditions and beliefs."

Philippines as one of the most popular tourist destination in the world, offer people a luxurious and breath – taking culture. Cultures here are usually vibrant, big, and celebrated with lots of surprising events during festivals. One of the famous province where cultures are preserved properly here is the heart of the Philippines, Marinduque.

The purpose of this study is to introduce and analyze the different cultural festivals that are celebrated in the small island of Marinduque. The study focuses on the three major festivals celebrated in the municipalities of Mogpog and Buenavista, Marinduque; Moriones Festival, Kangga, Festival, and Sto. Nino Festival.

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Objectives of the Study

This study aimed to analyze the popular cultural festivals of the town of Mogpog and Buenavista in the province of Marinduque. Specifically, this study would attain the following objectives:

1. What is the origin of these cultural festivals:
   a.) Moriones Festival
   b.) Kangga Festival
   c.) Sto. Nino Festival
2. Identify the importance of these cultural festivals in terms of:
   a.) Purpose
   b.) Values
   c.) Artifacts
3. How do people of the province preserve these cultures?
4. Formulate an implication on the findings of the study to further enhance the historical knowledge of the people about these cultures.

Significance of the Study

To the Officials of the Municipality of Mogpog and Buenavista, objectives of the study would contribute to the historical and cultural record of the municipality. It would also serve as a reference of people about the festivals that are celebrated within the town.

To the residents of the Municipality of Mogpog and Buenavista, objectives of the study would help them to acquire enough knowledge about the origin of the cultural festivals their town is celebrating and would help them appreciate these festivals even more.

To the tourists of the Municipality of Mogpog and Buenavista, objectives of the study would give them a background about what could they expect from these municipalities and what are the best festivals they could join and celebrated with during the times it is celebrated.

To the Future Researchers, objectives of the study would help and serve as a reference material.

Scope and Delimitation

This study is intended to trace the origin and analyze the popular cultural festivals celebrated in the municipalities of Mogpog and Buenavista based on official documents, and online sources.

Oral informants about the study was not included due to pandemic that limited the capability of the researchers to conduct an oral interview.

CHAPTER III

METHODOLOGY

This chapter presents the Research Design, Research Locale, Research Instrument and Data Gathering Procedure used in conducting the study.

Research Design

This study used historical research design to further examine the events of the past to understand the present and anticipate potential future effects.

The researchers follow these methods in completing the study:

- The researchers formulate the idea and select the title for the study.
- The researchers develop an inventory of sources: from official documents, oral interviews via remote communication, and written legends.
- The researchers clarify the validity and reliability of the data – primary sources, biases, and authenticity.
- The researchers develop research outline to organize the investigative process.

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Research Locale

The research locale of the study are the municipalities of Mogpog and Buenavista. The town of Mogpog is a third class municipality in the province of Marinduque which is known for having such a wonderful and rich culture. It is a coastal municipality that has a land area of 108. 06 square kilometers or 41. 72 square miles which constitutes 11. 34% of Marinduque's total area with a total population of 34, 043 based on the 2015 census. While Buenavista which was located at the Southern part of the province and southwest by Tablas Strait and on the East by the Municipality of Torrijos. It has a land area of 8, 155. 6873 hectares and has a total population of 23, 988 based on the 2015 census.

Source: (https://en.m.wikipedia.org/wiki/Mogpog)

Source: (https://en.m.wikipedia.org/wiki/Buenavista_Marinduque)

Figure 1. Map of Mogpog and Buenavista

Research Instruments

The instrument used in this study was documentary analysis which came from the Tourism office of the Municipalities of Mogpog and Buenavista and some online sources.

Data Gathering Procedure

The following steps were taken by the researcher in gathering the needed data:

First, the researchers made an approval letter and have it signed by the subject professor. Second, the approval letter was then sent to the email of the secretaries of the Office of the Mayors of municipalities of Mogpog and Buenavista. Third, after the approval letter was received by the Mayor, it was then sent to the affiliated offices like Office of the Tourism and Municipal Planning and Development Office. Fourth, the said offices sent the researchers through e-mail the needed documents for the study. Lastly, researchers also gathered data in online sources to fulfill the needed enough data to complete the study.

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CHAPTER IV
RESULTS AND DISCUSSION

This part of the paper exhibits and displays presentation of the gathered data about the study, as well as the researchers' analysis and interpretation. This responds to the objectives of the study. It has following concerns:

1. Origin of the Cultural Festivals

a. Moriones Festival - Mogpog

Moriones Festival is an annual festival that is celebrated every Holy Week on the island of Marinduque. It first appeared in Mogpog in 1807 which was initiated by Father Dionisio Santiago. This festival is participated by men and women in costumes and masks replicating the garb of biblical Roman soldiers as interpreted by locals starting from Holy Monday to Easter Sunday. The masks and costumes are signs for their atonement for their sins committed or for other similar reasons. Morions roam around the town wearing the heavy masks and glamourous costumes all day throughout the week under the heat of the sun searching for Longinus, scaring the kids, or engaging in pranks or surprises to draw attention. Saint Longinus, a Roman centurion who was blind in one eye is the person behind the reenacting of this folk - religious festival. He pierced Jesus in his side with a lance while he was on the cross. Legend has it that when some of the blood of Jesus fell into his eyes his sight returned. Upon experiencing this miracle, Longinus became convinced that Jesus was truly the son of God and converted to Christianity. He was then appeal to the people to repent and ask the lord for forgiveness of sins and proclaimed the glory of God. The festival re-enacts the search for Longinus by centurions—adorned in colorful costumes—for this crime, with one member of the local community playing Longinus who acted what he did when Jesus was crucified. The ceremony of searching for Longinus starts at nine o'clock and ends at eleven o'clock when Longinus surrenders voluntarily to the Morions, captured, brought to the stage for the ceremony where he will be beheaded.

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b. Kangga Festival - Mogpog

Kangga Festival is celebrated annually in accordance with San Isidro Labrador's feast day in the town of Mogpog, Marinduque. San Isidore Labrador, also known as Isidore the farmer was a Spanish farmworker known for his piety toward the poor and animals. He is the Catholic patron saint of farmers and his feast day is celebrated on May 15. The town of Mogpog has their own church for Isidore namely St. Isidore Labrador Parish which was established on 1857 in Mataas na Bayan, Mogpog, Marinduque.

Kangga is an indigenous means of transportation of our ancestors among Barrios/ Barangays. It is a sled made out of bamboo and is drawn by a carabao used by farmers to transport crops such as palay, vegetables, and other harvests to the market. This gives convenience to barrio folks in remote and mountainous areas with fewer access roads. Kangga Festival was first initiate by Mr. Jun Lavares. He coordinated with several Mogpoguenos to promote and preserve the culture in the Municipality. The concept of this event was drafted by Dr. Menorca and conferred to Hon. Roberto Narito who was currently the Committee Chairman for Culture and Education during that time, in his recommendation to enact the said activity through an ordinance.

After thorough deliberation and study of the concept, the Honorable Sangguniang Bayan through its presiding officer, Vice Mayor Sebastian T. Mandalihan and was enacted into law through the virtue of Municipal Ordinance no. 2003-101 sponsored by Hon. Roberto N. Narito.

The Kangga Festival is celebrated annually every 13th day of May in line with the celebration of the Feast of the Town Patron Saint, San Isidore Labrador every 15th day of May which also coincides with the town's founding anniversary.

The celebration of Kangga festival started by a holy mass which is conducted in the local church of St. Isidore Labrador. It is a mass intended as thanksgiving to the patron for the annual harvests. It is followed by the display of various decorated Kanggas loaded with various foods and assortment of farm products which are paraded around the town of Mogpog.

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The people behind the creation of this event were:

Hon. Roberto Narito - former SB Member
Hon. Senen M. Livelo, Jr. - former SB Member
Hon. Florito Molbog - former SB Member
Dr. Reynaldo Menorca - Culture and Arts Council Member
Dr. Homer Montejo - Culture and the Arts Council Member

Mr. Galileo Lavares - Culture and the Arts Council Member

c. Sto. Nino Festival

Sto. Nino is a Roman Catholic title of the Child Jesus associated with a religious image of Christ Child widely venerated as miraculous by Filipino Catholics. It is the oldest Christian artifact in the Philippines which was a gift from explorer Ferdinand Magellan to Rajah Humabon and his chief consort on account of their baptism.

The devotion to the Sto. Nino is common with worldwide veneration of the Infant Jesus of Prague. The statue is often found in many houses, business establishments, and public transportation. The statue of Sto. Nino is often dressed in one or two colors; red is common for domestic images, while green – symbolizing luck – is worn by those enshrined in businesses. Sinulog Festival in Cebu tell the story of the arrival of Christianity in the Philippines and the acceptance of the faith by the locals.

In the town of Buenavista, province of Marinduque, is one of the places who celebrated the feast of Sto. Nino. The town adopted Sto. Nino as their patron and hold fiestas in honor of the Holy Child. The town celebrate four – day festival of food, fun and family – friendly activities and events each year on the third Sunday in January like how other towns are celebrating it too. The celebration was made by a street dance of students from different schools in town such as Yook National High School and Buenavista National High School Main.

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The street dance is only made for sheer fun and sharing youth creativity and not as a competition of contingents. Students make their own costumes of Sto. Nino creatively. Some contingents use coconut leaf sheath, flowers, coconut leaf splinters and husks. While others use abalone seashells from coastal areas of the barangay since it is near the sea.

2. Importance of Moriones Festival

a. Purpose

Moriones Festival in Marinduque though called as festival is not the moment to celebrate and be happy drinking and go out with friends. For religious people, the purpose of this festival is a time for reflection for all the sins that they have made. Semana Santa is a perfect time to pray, as God is most likely to fulfill your prayers during that period. Other than that, the purpose of the Morions who wears heavy masks and glamorous costumes is not just to roam around scaring kids but to reenact the story of Longhinus.

b. Values

One of the values that Moriones Festival teachers Marinduquenos is promoting the gospel. The festival shows how religiosity Marinduque's are and how much they love and respect the life of Jesus and his sacrifices. Another values that it teaches is that Moriones festival is not a commercialism. Those who are devotees of the festival especially the priests hope that visitors would learn the essence of the Moriones tradition. This tradition shows that not all festivals should be celebrated in a colorful, vibrant, joyful, and loud manner, there are festivals that should be done solemnly, and Moriones festival is one of them since it is sacred. This festival also teaches us the value of confessing and communion with the Lord, practice abstinence and discipline, and seek blessings from the church.

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c. Artifacts

Jose Manay, also known as Ka Oti, a 77-year-old man, is one of the famous Morion mask maker in the province. He is from the capital of the province, Boac. His passion for creating such masks started when he was inspired by an actor who played Hercules in a movie that he saw when he was still young. When creating Morion masks, he never uses any photgographs or models to create those bearded, fierce – looking mask. He only depends his work from the picture memory that instilled on his mind when he watched Hercules.

Salvador "Buddy" Liwanagan, 52, the go-to guy, is also one of the famous morion mask makers in the province of Marinduque. He is currently residing in Mataas na Bayan, Mogpog. Unlike Jose Manay, he elaborates Morion masks even more and done lots of personalized of it.

These masks are one of the most important part of the festival since this is where the festival's name came from. Moriones is derived from morion, the crested metal helmet with a curved peak in front and back worn by soldiers in the 16th and 17th centuries.

The mask is carved out of santol or dap-dap wood where each masks weighs at least 2 kilograms. It was painted only by the desire colors. The mask makers buy woods from locals who get it from Marinduque's forest.

In 2012, Moriones Festival and the art of mask-making were included in the official inventory of the Philippines Intangible Cultural Heritage (ICH) with the collaboration of the National Comission for Culture and the Arts (NCCA) and ICH Courier of the Asia Pacific (ICHCAP).

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2.1 Importance of Kangga Festival

a. Purpose

This festival aims to pay tribute to both our former ancestors and to give credits to our farmers today. It serves as a communal way of rejoicing and merrymaking of the Mogpog towns people as an act of thanksgiving and gratitude to the Almighty God, through the St. Isidore Labrador for giving them abundant harvest

b. Values

Being humble at all times is one of the values this festival teaches us. As a saint of farmers, this festival taught us that loving the land and taking care of it is much better than having a power, honor, or wealth. Also, the values of being generous to the unfortunate teaches us by this Festival because this is also a celebration of giving. Knowing farmers who rode a kangga every day, they are the ones who are more generous because they tend to give other people their harvest to feed their growling stomach. But basically, the most important values that it teaches being grateful to all

the things that we have right now. God provided us an abundant harvest and life through farming and celebrating this kind of festival is a thanks giving gift for Him.

c. Artifacts

The only artifacts that can be presented in accordance with the Kangga

Festival is the statue of St. Isidore Labrador that is found in the church of St. Isidore Labrador. While Kangga, a sled made out of bamboo and is drawn by a carabao is also considered as an artifact where fruits and other food is arranged on and paraded at the town of Mogpog.

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2.3 Importance of Sto. Nino Festival

a. Purpose

The main purpose of the celebration of Sto. Nino Festival is to remember how does Christianity started in the Philippines where Ferdinand Magellan land off in our country on 1521. The Sto. Nino Festival also gives good health to his devotions and believes that can cure illnesses.

b. Values

The values of being sincere and honesty just like a child are what Sto. Nino teaches us. Another value is humility, it is believed to be true when Jesus said this as he made a child stand in the middle of his disciples, "Whoever humbles himself as this little child, he is the greatest in the Kingdom of Heaven."

3. Preserving the Culture

The only way to preserve the culture of these towns is to carry on with the tradition of celebrating the festivals. The conduct of grand and vibrant fiestas is part of the rich culture of the Philippines which brings Filipino culture closer to the people. Celebrating these festivals are effective tools in preserving Philippine culture since these are conducted every year that involves the communities and youths. People should take extra step of knowing more about these festivals so that they could preserve its authenticity and value by sharing it to the next generation. Being able to share it with other people will increase the chance of these cultural festivals to not vanished and eventually even get richer as time passes by.

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4. Implications of the Findings of the Study

Based from the data gathered, the following implications were drawn to analyze the different cultural festivals in Mogpog and Buenavista.

- The documentation refreshes the minds of the people about the different cultural festivals in Mogpog and Buenavista.
- The documentation could be browsed by the people of the locality and be a reference material.
- The documentation would inform the youths about the different cultural festivals in the municipalities of Mogpog and Buenavista.
- The findings of the study would serve as the foundation of the future researchers of the municipalities.

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Chapter II
Introduction

This chapter deals and presents Background of the study, Objectives of the study, and Significance of the study.

Terminology research has become hybrid and diverse, combining insights from other disciplines, such as cognitive linguistics, corpus linguistics, sociolinguistics, semiotics, pragmatics, intercultural communication, and even ethnography. In this regard, food is a rich cultural domain, as reflected in the terms that designate types of food and in the contexts in which food plays an important role Temmerman and Van Campenhoudt (2014). As observed by Chiaro and Rossato (2015), food is intimately and irrevocably linked to culture. From a conventional perspective, culture has been defined as the beliefs, values, and attitudes practiced and accepted by members of a group or community (Almerico 2014, 5). However, culture is not static, but is innitely complex and changing since it is co-created and negotiated between individuals. Mis means that culture o en escapes objective study and is diecult to predict and represent. According to Counihan and Van Esterik (2013), food is an interdisciplinary Meld, embracing history and geography. In fact, food is directly connected to a wide range of diferent topics, such as race, class, gender,and queer studies (Counihan and Van Esterik 2013, 107-244). Food has also been related to the expansion of social movements, diaspora and immigration, food and globalization (Counihan and Van Esterik 2013,355-484) as well as social justice and human rights, race ethnic identity, and food safety and contamination (Kaplan 2012). Given that food constitutes such a rich and complex cultural system, it is hardly surprising that its terminology is also s also imbued with cultural meaning is is rellect ed in a wide range of linguistic and extralinguistic contexts, many of which are di rectly related to food gastronomy or the way that food is served in diferent dishes. Marinduque is known as heart of the Philippines that is located in the southern part of Luzon. According to (Businessmirrror.com.ph), Marinduque is also known for its food. The local cuisine is replete with unique local flavors, from savory dishes all the way to kakanin, or native delicacies. One of the famous kakain in Marinduque is Suman. Suman is usually made up of glutinous rice cooked in coconut milk and wrapped in banana leaves or palm leaf strips. These sticky native rice delicacies are often eaten with sugar or latik. In Marinduque, they have a unique version of suman called tininta suman. It’s known for its vibrant purple hue because it’s made up of violet glutinous rice. Marinduqueños love to pair tininta suman with sampililok or coco jam.

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Marinduque cuisine is a haven for seafood lovers. Manakla is the local Marinduque word for crayfish, and it's a variety of crayfish especially popular in Marinduque, and is regularly used as a protein for every type of recipe you can think of. In seaside bars and restaurants, manakla is popularly cooked in pulutan recipes or beer/alcohol snacks. Manakla can be found in Barangay of Malinao, Bonliw, and Suha in Torrijos, Marinduque. Marinduqueños usually cooked Manakla in steamed, fried or cooker in soda and coconut milk.

Objective of the Study

This study aimed to analyze the Difference in Food Terminologies of Mogpog and Buenavista in the province of Marinduque. Specifically, this study would attain the following objectives:

1. Compare names of different foods terminologies in Mogpog and Buenavista based on:
    a) Oral information from the respondents via remote communication
    b) Oral/ Written Legends
2. Determine how they preserve those recipes from the past based on:
    a) Oral information from the respondents via remote communication
3. Formulate an implication on the finding of the study to further enhance the historical knowledge of the people in the barangay.

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Significance of the Study

To the Officials of the Municipality of Mogpog and Buenavista, objectives of the study would contribute to the historical and cultural record of the municipality according to the native dishes that the municipalities offer. It would also serve as a reference of people about the native dishes of the town.

To the residents of the Municipality of Mogpog and Buenavista, objectives of the study would help them to acquire enough knowledge about the difference of food terminologies that can be seen in their town.

To the tourists of the Municipality of Mogpog and Buenavista, objectives of the study would give them a background about the different native dishes of the province, its origin, characteristics and how they are called in Mogpog, and Buenavista.

To the Future Researchers, objectives of the study would help and serve as a reference material.

Scope and Delimitation

This study is intended to analyze the Differences of Food Terminologies of Mogpog and Buenavista based on informants, and online sources.

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CHAPTER III

METHODOLOGY

This chapter provides an outline of the research design used to answer the research questions, Research Locale Research Instrument and Data Gathering Procedure

Research Instrument

The instrument used in this study was documentary analysis, remote communication and interview. The informants of this study were those who lives in the towns of Mogpog and Buenavista.

Research Locale

The locale of this study was the towns of Mogpog and Buenavista. Mogpog is a coastal municipality in the island province of Marinduque. The municipality has a land area of 108.06 square kilometers or 41.72 square miles which constitutes 11.34% of Marinduque's total area. Its population as determined by the 2015 Census was 34,043. This represented 14.52% of the total population of Marinduque province, or 1.15% of the overall population of the MIMAROPA region. It is composed of thirty-seven barangays. Based on these figures, the population density is computed at 315 inhabitants per square kilometer or 816 inhabitants per square mile. The municipal center of Mogpog is situated at approximately 13° 29' North, 121° 52' East, in the island of Marinduque. Elevation at these coordinates is estimated at 15.5 meters or 50.7 feet above mean sea level.

Source: (https://en.m.wikipedia.org/wiki/Mogpog)

Buenavista is also one of the six municipalities in the province of Marinduque,situated at the Southern part of the Province and southwest by Tablas Start and on the East by the Municipality of Torrojos.According to the 2015 Philippine Statistics Authority census,it has a population of 23,988 people. The town is composed of fifteen barangays.

Source: (https://en.m.wikipedia.org/wiki/Buenavista_Marinduque)

Data Gathering Procedure

The following steps were taken by the researcher in gathering the needed data:

First, the researchers made an approval letter and have it signed by the subject professor. Second, the approval letter was then sent to the email of the secretaries of the Office of the Mayors of municipalities of Mogpog and Buenavista. Third, after the approval letter was received by the Mayor, it was then sent to the affiliated offices like Office of the Tourism Fourth, the said offices sent the researchers through e-mail the needed documents for the study. Fifth, researchers also gathered data in online sources to fulfill the needed enough data to complete the study. Lastly, researchers also interviewed some individuals through online chatting to gather enough data from them.

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CHAPTER IV
RESULTS AND DISCUSSION

This part of the paper exhibits and displays presentation of the gathered data about the study, as well as the researchers' analysis and interpretation. This, responds to the objectives of the study. It has the following concern.

1. Compare names of different foods terminologies in Mogpog and Buenavista based on:

a. Oral information from the respondents via remote communication

Table 1. List of Municipalities, Food Terminologies and Meanings.

Food Terms	Mogpog	Food Terms	Buenavista
Maruya	Maruya makes use of saba banana and dipped with flour paste and deep fried. Commonly a midafternoon snack and sometimes sell by vendors in Mogpog.	Kalamay	Kalamay are sliced saba banana with sticky flour and then fried.
Laing	Laing uses gabi leaves four roots that cooked with coconut milk. It is also combined with bagoong/ fish sauce; dried fish are also added optionally according to taste.	Ginataang Gabi	Gabi are dried gabi leaves boiled in coconut milk until the broth runs out and sometimes added with pork and fats.

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Pinaltok	Pinaltok is a sweet dessert made up of glutinous rice and rounded up like small balls by adding sugar and coconut milk. It is also combined sometimes with jackfruit and usually served hot.	Bilo-bilo	Bilo-bilo is usually served for afternoon snacks or banquets. The ingredients are ripe saba banana, small sago, coconut milk, sweet potato, round glutinous rice and jackfruit.
Adobo sa Gata	Native chicken is used in this dish and make use of coconut mlik, sliced green papaya and turmeric for yellow coloration.	Dinilawang Manok	It is a native chicken meat cooked in coconut milk and topped with papaya and turmeric(sometimes the turmeric is powdered and sometimes just chopped).
Kare-kare	In Mogpog, it can be compared to dinuguan dish and made up innards of pig like small intestines, kidneys, spleen, blood and coronary hearts, it is added with species such as garlic, onion and chili peppers for a delicious taste.	Kari-kari	It makes use of the part of the beef's tail with vegetables like okra beans, eggplant, and peanut butter at the same time.

Table 1 shows the list of municipalities, different food terminologies and meanings. It also revealed that most of the food terminologies in Mogpog and Buenavista are different but they have the same meaning.

Based from the gathered information from oral interview using remote communication by the informants from municipalities of Mogpog and Buenavista, it was observed that these municipalities have different food terminologies, spellings, and structures like "Maruya and Kalamay" but have the same characteristics and process of preparation.

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a. Oral/ Written Legends

Table 2. List of Municipalities, Food Terminologies, Origins of Names and Informants.

Mogpog	Origins of Names	Buenavista	Origins of Names	Informants/ Source
Maruya	Maruya comes from Portugese means "Banana Fritters" which means "deep fried". In Indonesia it is called " pisang goreng", In Malaysia, " kodok or toad", In Vietnam, " chien" and In Thailand, " kluay kleek".	Kalamay	Kalamay comes from the word "Calamay" which means sugar.	Online Source
Laing	Laing is Manila term applied to Bicol's "Pinaangat". Laing served in manila with pork and spices added to it including the siling labuyo. Lasing is also a type of ginataan.	Ginataang Gabi	Ginataang gabi is a tagalog word for " gata" which means coconut milk and gabi is the plant bearing from the scientific name " Colocasia esculenta".	Online Source
Pinaltok	Pinaltok is a native term for a sweet dish that most Tagalogs would recognized as Ginataang Bilo-bilo.	Bilo-bilo	Bilo-bilo comes from the root word "bilog" which means "round". The word ginataan comes from the word "gata" which means coconut milk.	Online Source

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Karekare	Kare- kare word originated from New Zealand. In Philippines, it is called kare which means "curry".	Kari-kari	Kari- kari is also called kare – kare", it is one of the all-time favourite native dishes.	Online Source
Adobo sa Gata	Adobo comes from Spanish word "adobar" which means "marinade" or pickling sauce.	Ginataang Manok	Ginataan is alternatively spelled "guinataan" which means coconut milk. It is translated as chicken stewed in coconut milk.	Online Source

Table 2 shows the list of municipalities, food terminologies, origins of names and informants. Based from the data gathered in the online source, it revealed that all terminologies came from different origins. On the other hand, it also revealed that most of the food terminologies have the same meanings but different spellings. It shows that these terminologies are completely described based on its origins.

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2. Determine how they preserved it.

a. **Oral Information from the respondents via remote communication.**

Table 3. *Name of Informant, their Municipalities, Name of Food, and Description according to the informant.*

Name of Informants	Municipalities	Name of Food	Description According to the Informant
Kristine Diane Macdon	Buenavista	**Kalamay** **Ginataang Gabi**	It is serve for luncheon and birthday It is viand that provided as an accompaniment to alcoholic drinks.

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Kristine Diane Macdon	Buenavista	**Bilo-Bilo** **Dinilawang Manok** **Kari-kari**	It is a typical for luncheon and commonly seen in "dasalan". It is viand that provided as an accompaniment to alcoholic drinks and can be seen in special occasions. It is a dish that is prepared in feasts.
Kristine Labaguis	Mogpog	**Maruya** **Laing**	It should be eaten immediately so that it doesn't get cold because it will lose its brittleness. It is famous in banquets like birthday and wedding. It is prayerfully eaten on a normal day dish. It can be prolonged when there is vinegar.

Kristine Labaguis	Mogpog	**Maruya** **Laing** **Pinaltok** **Adobo sa Gata** **Kare-kare**.	It should be eaten immediately so that it doesn't get cold because it will lose its brittleness. It is famous in banquets like birthday and wedding. It is prayerfully eaten on a normal day dish. It can be prolonged when there is vinegar. It is delicious when still hot. It is usually prepared as a snack. It is usually prepared in special occasions or even a day dish. It usually prepared at weddings, fiestas and birthdays.

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Gianne Carlo Jogno	Mogpog	**Maruya**	It is usually seen in the whole province. It is prepared every afternoon as a snack.
		Laing	It is a common dish in the town which every Filipino loves.
		Pinaltok	It is typical a sticky glutinous snack that can be seen in different events.
		Adobo sa Gata	It is preserved by vinegar and usually prepared as dish.
		Kare-kare	It is a top favorite dishes of all Filipinos that is usually prepared in special occasions.

Table 4 shows the name of the informants from the municipalities of Mogpog and Buenavista. As the tables shows, majority of the food has the same meaning and preservation but they have different terminologies. The respondents said that these foods are usually prepared in different events or special occasions. It implied that the residents of the municipalities of Mogpog and Buenavista recognized these foods through the process of preservation.

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3. Implications of the Findings of the Study

Based from the data gathered, the following implications were drawn to identify the difference food terminologies in Mogpog and Buenavista.

- The documentation refreshes the minds of the people about the differences of food terminologies in Mogpog and Buenavista.
- The documentation could be browsed by the people of the locality and be a reference material.
- The documentation would inform the youths about the difference of food terminologies in the municipalities of Mogpog and Buenavista.
- The findings of the study would serve as the foundation of the future researchers of the municipalities.

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Republic of the Philippines
MARINDUQUE STATE COLLEGE
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Bachelor of Arts in English Language Studies
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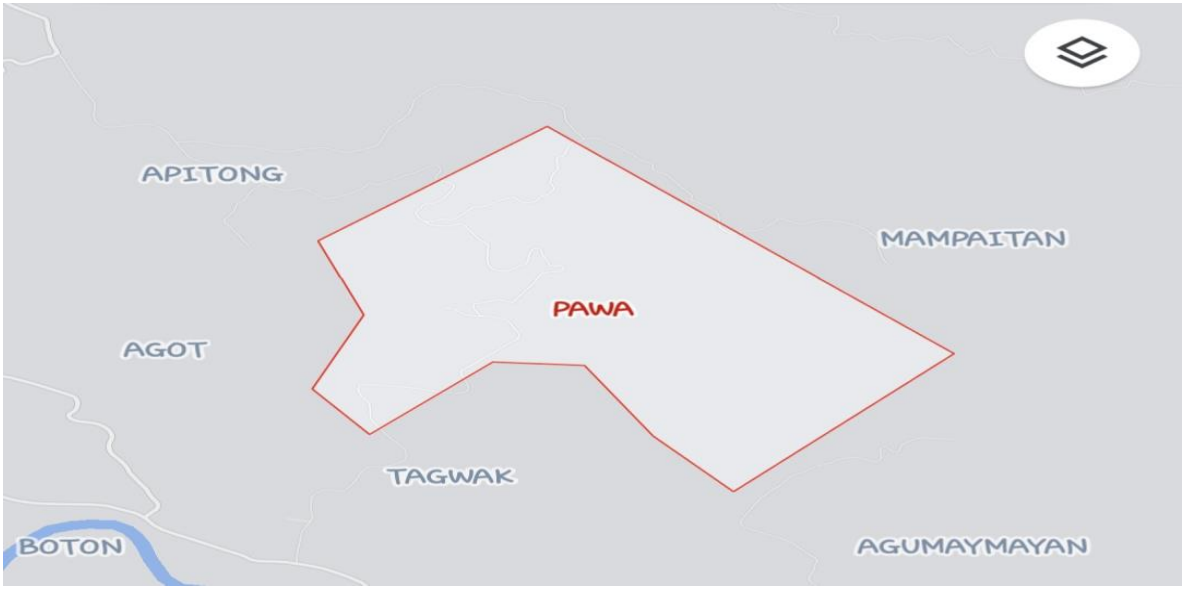
THE STORY OF ASWANG IN PAWA AND ITS RELEVANCE TO THE BARANGAY ETYMOLOGY: TRUE OR FOLK

One of the exciting stories that probably everyone is interested was the folks about Aswang in Barangay Pawa, Boac, Marinduque. It is situated west of Barangay Agot and Barangay Apitong. Then in the south part are Barangay Tagwak, Agumaymayan and Balimbing. It also share the common border to Barangay Danao on its north, while Barangay Mampaitan on its east. They say thay Barangay Pawa is recognized to be the little Capiz of Marinduque because of hearsay folks about Aswang. In this research we will gain knowledge into what has to be believed as there are many stories about Aswang as well as there are different accounts that has a connection towards the folklores and relevance to the barangay etymology.



Map of Barangay Pawa and nearby barangays (Google Map)

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Aswang as foretold in many stories is considered to be one of a supernatural creatures of Philippine folklores. Indeed, from the research study of Valdeavilla (2018), it is the most prolific flesh-eating, shapeshifting monster for the Filipinos and many gossips tell that many of them are living in some Visayan provinces, Bikol and the Tagalogs of Luzon as they are mainly using the term Aswang in the country. Filipinos have often described them based on hearsay from the old stories of elders, that is why is always been used as a catch-all description for most evil creatures that lurk at night. It is also popular to be used for some of the horror movie films created in the country as it not just give a thrill to the story but it also represent the Filipino culture as to which everybody specifically children are scared of Aswang.

There are also a variation in terms of its name origin. To some unknown accounts, Aswang name comes from the Sanskrit word ‘ Asura’ which means demon. However in the research study proposed by Valdeavilla (2018), the name originated from the Filipino word ‘aso-wang’, meaning dog because the beasts usually take the form of the dog. Many Filipinos identify and describe them as vampire-like creatures that can change shape at will. She also stated that because of variation of regions they get into place, it is very hard to describe what it looks like. Some people perceived that whenever it’s day they show themselves and appear as regular individuals living in a normal way, although they may be observed by others to have magical abilities to change their attitudes and faces in public, and then when night comes they shift into predatory form commonly into animals such like pigs, birds, and dogs and they feast upon seeking human body parts specifically the heart and the liver of many individuals. Filipinos also believing on the way that Aswang has bloodshot eyes and it is very important for them as it serve as an eye signal for staying up all night in search of victims. Usually, Aswang gets intertwined with manananggals, tik-tiks, and wak-waks as they are also part of supernatural creatures and elements that Filipinos are also scared with.

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When Spanish colonization took place in Philippine era, many Spaniards and missionaries also brought witchcraft and servants of devil perception supernatural superstition, a theological climate that shaped many Filipinos to believe. Spanish Catholicism also believe in this perspective that there is existing supernatural beings that formed to be devil, even though the Christian binary God/Satan had no counterpart in the archipelago's Animist tradition. Filipinos encounters with aswang stories are generally caused by colonial forms of knowledge-production that make it impossible to sustain the fantasy that they exist from past until now.

In this research, there are many variation of stories that will submerged question and will figure out as to how the name of the Barangay originated as well as its connection to the existence of folks and stories about the Aswang supernatural creatures.

According to the study of Lim (2015), she stated the derivation of stories about Aswang supernatural beings and she mentioned that Aswang predate the colonization of the archipelago and are chronicled in the earliest Spanish missionary accounts of the Visayas and Central Luzon. Aswang does not name a singular folkloric monster but instead it is guises in a variety of Philippine language. Lim (2015) also added in the storyline of her research the accounts of Tomas Ortiz, a Spanish Augustinian priest whom in 1731 exhorted fellow missionaries to stamp out native superstitions in the Philippines. The priest described Aswang as a witch flying passes by the houses of those who are in childbirth. It places itself on the roof of a neighbouring house or sometimes concealed under bamboo floorboards and from thence extends its tongue in the form of a thread that passes into the body of the child. With it he draws out the bowels of the child and kills it. Tomas Ortiz's another characterization of the Aswang is that it's a winged monster who eat human liver, fresh corpses, and the phlegm of the ill specifically they have a taste for infants and young children.

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Another concept of story of Ramos (1969) as also cited by Lim (2015) was the definition of Aswang complex into a "congeries of beliefs" cast various types of Aswang as Philippine versions of European counterparts: vampires, werewolves, ghouls, and witches. Some people said that Aswang came as a breed of them but some believe that they are the ancestors of Aswang. It is crucial to remember though that such definitions are definitely "congeries of translation" routed through the more familiar monsters of European folklore even though as Ramos admits aswang "do not fit exactly into the traditional European categories as basically many accounts proved that the term 'Aswang' is just only heard locally.

The Physical Description of Aswang

Based from the study of Geller (2016), he stated that varying horrible descriptions have been given of the Aswang's appearance, but some recurrent traits stand out among all the different descriptions. Usually, the Aswang is a woman during all the day. All night, however, it may appear as pig, bird or a dog. On the other hand, Aswang will only get distinct character from a regular animal in various disturbing ways. It is because most of them have long, proboscis- like tongues that they used necessarily in eating flesh such as heart and liver. Mostly, they hunt and attracted to pregnant women because they love to eat baby human parts. They are also frequently described as walking with their feet in backward ways and they have also been depicted as being so thin that they can hide behind bamboo posts. In many horror documentary series presented in the television program in GMA Network probably the award- winning Kapuso Mo, Jessica Soho (KMJS), there are many stories related to Aswang in different part of the country but people that has been interviewed have different recognition on its real description.

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Aswang are most commonly associated with the province of Capiz, which lies on the island of panay at the Western Visayas region, so much so that Capiz has come to be dubbed as

the creature's hometowm. Aswang are also revealed and allegedly sighted in Himamaylan, Negros Occidental, which also lies at Western Visayas, where several residents have been reportedly terrorized by the appearance of the Aswang at night. Seeing by this, many stories of Aswang exists in many provinces, somehow it is not just the Western Visayas that has their storyline but also other places probably Tagalog regions, and this research will try to figure out of why Barangay Pawa in the municipality of Boac is believed to be the Little Capiz of the province of Marinduque.

Special Abilities and the Weakness Part of Aswang

Another story of Geller (2016), she stated that the Aswang's most fearsome ability is its knack for blending in with its victims. During the day, Aswangs look and act just like regular people. Even though they are generally shy, they can have friends, families and jobs. Basically, they live as normal individuals in the hometown and many barrios.

Every night they shift into a form that is better suited to hunt their prey. Different regional versions of the creature are said to take different forms. In addition, Geller (2016) also implied that Aswang also have the ability to transform plant material into a doppelganger of one of its victims, in order to hide the evidence of its feeding habits from locals. These doppelgangers might replace corpses, which Aswang often costume, or they might replace living people. If the doppelganger replaces a living person, it will return to the person's home, get sick and quickly die.

Other studies also show some tactic that Aswang use to disguise themselves by the use of their sinister vocal tricks. If the victim hears a call or weird sound that is near quiet, the fearsome predator is believe to be near close to its victim.

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People also believe about the a dying Aswang can also pass its powers along to someone else if it wishes, mostly it will be passed to another Aswang being. The only thing they have to do is that the Aswang who will pass its power will holds its mouth close to a chosen individual, and the chick inside the monster's stomach hops into the mouth of the new person.

If their strengths shown, of course there are also weaknesses that they hide to people. Aswang is believed to have bloodshot eyes and it is necessary for them to be still awake all night to hunt for their prey. With this bloodshot eye, it can also be their weak part as it is said that if you look directly into an Aswang's eyes, your reflection will appear upside-down. Another thing is that most common method of detecting Aswang is involving the albularyos oil, a special oil made of coconut and medicinal plants. By the use of this oil placed in a bottle, it is believed that it will boil if Aswang is very near.

Aswangs are also scared of garlic, salt and ginger and religious artifacts such as the holy water and crucifixes commonly placed near windows in the belief that displaying them ensures no evil beings enter their house. They can also be killed being struck with a whip made from a sting ray's tail (buntot ng pagi) as it was presented to Coco Martins movie entitled 'Ang Panday' as this is one of his instruments to kill the Aswangs. In addition, there are also agimats or amulets which have the power to kill also Aswang.

The interesting side of the research is that it was depicted that one of the barangay name versions has a connection to Aswang stories. There are two versions of stories as to how the Barangay get its name and the researchers got a picture of the Photostat of how Barangay Pawa got its name. There are also stories of people living in the barangay tagged in the research that gives the different taste as they have their different versions which they heard from their old ancestors.

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Many people will believe that it is true that Aswang is existing in Barangay Pawa and there are many people also that will tell it's not possible as they don't see Aswang in the barangay with their naked eye. Somehow those people who doesn't really believe will just say it's just fictional that there are Aswang in the place. People living in the barangay said that before they suspected few of individuals living in Pawa are not really Aswang, maybe people accused them that they are part of natural monsters specifically aswang but they also saying that they thought it's not Aswang, perhaps they were just accused because she they just have the same description of Aswang and have several enemies in the place.

One of the researchers' mother born and rise in Barangay Pawa but is now currently living in Santa Cruz. The researcher interviewed her for a purpose of determining if the folk about Aswang in Barangay Pawa is true or not. She said that during her childhood days she heard a story about Matandang Auring which based from a hearsay from old people has a unique feature and character of herself, but always been told to be Aswang in the barrio. It is a long ago when there is an unknown man who is not from a barrio but he is a Bisaya who go with his friend which is natively from Pawa going to his hometown. It is said that the unknown man fell in love with a beautiful girl in Pawa, he pursues her and she courted her. When he is courting the girl in her house, going upstairs, Matandang Auring, the grandmother of the beautiful girl has a baleful stare at him.

The beautiful girl welcomed the man in her house but the man felt peculiar and strange things in the house. It is very dark and the only bulb in the house is not that bright. It is seemingly a dark place that he doesn't know what to do next. Then, he said the word 'tigalpo' for the bad spirit to leave him away. Afterwards, the man saw a cat who is sneaking around him. The outrageous things that the cat does made him scared because it appears to him and then just a blink of his eyes it disappears. But a few moments the cat returned and sneaked him again.

He became interested on getting the cat but he didn't in the first place because the cat is smooth and untamed. At the second moment that he grabs the cat, he accidentally strikes the cat to the ground. He saw Matandang Auring badly staring at him but because he blinked his eyes, the old woman also suddenly disappears. Because of his affrights, he called the girl that he will be going home already. After what happened the man leave the barrio and the girl, he courted didn't see him ever.

Perhaps there are still many stories about Aswang that probably people of Barangay Pawa can tell. Indeed, because of strange things that happened in the barangay a long time ago, it was recognized to be the Little Capiz of the Province of Marinduque as it is only unique towards the folk that many Aswangs lives there most especially in the mountainous part of the barangay. When there are people not living in Barangay Pawa asked 'Taga- saan ka po?' – then if you replied "Taga-Pawa po", then they will say 'Taga-Pawa ka, maraming aswang anya roon'.

People living in Barangay Pawa also believed that there is a 'Puting Bato' which is a place where Aswang lives. The 'Puting Bato' just accordance with the information gathered by the researchers will soon become a landmark of the Barangay as there are caves inside it that when you shout loud there are echoes of your voice that you'll hear from it.

The Relevance of the Barangays Etymology to the Folklores about Aswang

There are two versions of where Barangay Pawa get its name. The first version of the barangay's etymology is about the 'Malaking Puting Bato' that people in the nearby barangay don't wish to go there because they are scared that there are supernatural beings especially Aswang living there. It is also said that most of the people living near the 'Puting Bato' are 'Pawang Mangkukulam' or 'Pawang Aswang' that is why it is sad to say before that this barrio is dispirited and miserable.

People also living before near the "Puting Bato" stays on small huts and their clothes are very distinct from other people.

However, in this version, there is a man doing business interestingly visited the barrio. He already get a gossip that there are Aswangs living in the barrio. But for him to see is to believe, and he really wanted to know if its true or just a folk. When he was in his way, people told him not to go in the barrio because it is very dangerous most especially near the 'Puting Bato'. He just passed the 'Puting Bato' but nothing happens to him then he started to trek and walk his way. He didn't see any Aswang in the barrio instead he felt the sympathy on the poor people living there. He also proven that they are also innately generous and kind-hearted individuals as he bonds with them even in an ample of time. The day after he went back to that place riding his horse and he has a big cast sack that he brought for the people. The bag has food and clothes inside it that he gave to the people in that particular community. Even though he didn't prove that there are Aswangs in Pawa, he felt grateful because the people are very kind to him. He also added that they are 'Pawang Kaawa-awa' and with this the barangay gets its name.

The second version on how Barangay Pawa get its name is about the rice that is uniquely can be found in Pawa. It is a term 'Pinawa' which is very delicious but it is colored black. One day, there is a stranger who passed through n the center part of the barrio.

He became interested on knowing what kind of rice grain he saw and why it is black. The people he got to ask told him that they called it 'Pinawa'. When he gets home, his family asked him of where he had been and what just marked on his mind is 'Pawa'.

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Seeing that there are two versions of stories, the first one is about the 'Puting Bato' and the other one is about the rice grain. It is understood that the first version has a connection to the folklores about the Aswang although it is not proven by the man who passed through the barrio that there are Aswangs living in Barangay pawa as he didn't see it with his naked eyes.

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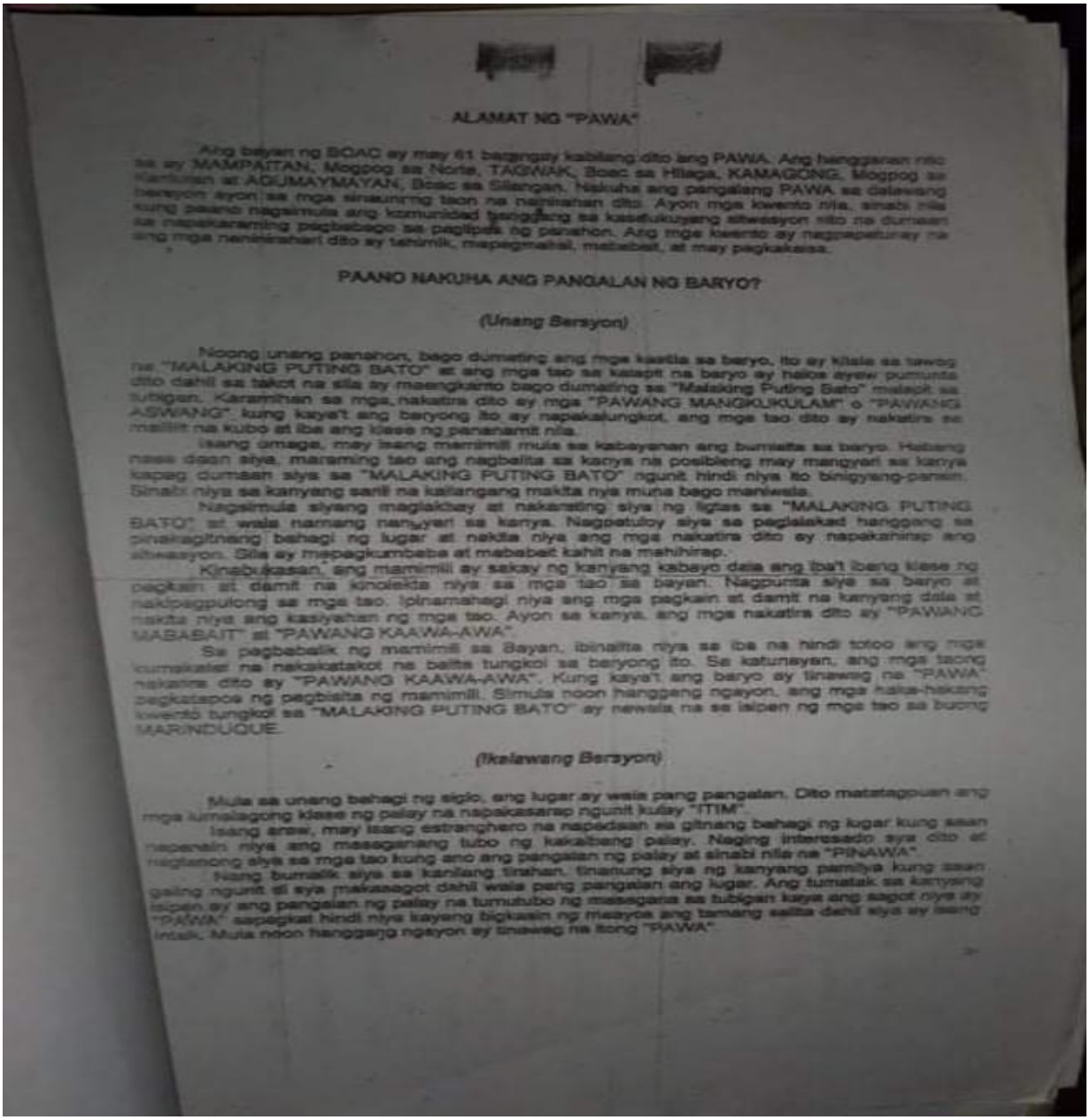
Picture of the Two Versions of the Barangay Pawa's Etymology



ALAMAT NG "PAWA"

Ang bayan ng BOAC ay may 61 barangay kabilang dito ang PAWA. Ang hangganan nito sa ay MAMPAITAN, Mogpog sa Norte, TAGWAK, Boac sa Hilaga, KAMAGONG, Mogpog sa Kanluran at AGUMAYMAYAN, Boac sa Silangan. Nakuha ang pangalang PAWA sa dalawang bersyon ayon sa mga sinaunang taon na naninirahan dito. Ayon mga kwento nila, sinabi nila kung paano nagsimula ang komunidad tungkol sa kasaysayang siwasyon nito na dumaan sa napakaraming pagbabago sa pagtipon ng panahon. Ang mga kwento ay nagpapatunay na ang mga naninirahan dito ay tahimik, mapagmahal, matabat, at may pagkakaisa.

PAANO NAKUHA ANG PANGALAN NG BARYO?

(Unang Bersyon)

Noong unang panahon, bago dumating ang mga kastila sa baryo, ito ay kilala sa tawag na "MALAKING PUTING BATO" at ang mga tao sa kalapit na baryo ay hakot ayaw pumunta dito dahil sa takot na sila ay maengkanto bago dumating sa "Malaking Puting Bato" malapit sa tubigan. Karamihan sa mga nakatira dito ay mga "PAWANG MANGKUKULAM" o "PAWANG ASWANG". kung kaya't ang baryong ito ay napakalungkot, ang mga tao dito ay nakatira sa maliit na kubo at iba ang klase ng pananamit nila.

Isang araw, may isang mamimili mula sa kabayanan ang bumalita sa baryo. Habang nasa daan siya, maraming tao ang nagbalita sa kanya na posibleng may mangyari sa kanya kapag dumaan siya sa "MALAKING PUTING BATO" ngunit hindi niya ito binigyang-pansin. Sinabi niya sa kanyang sarili na kailangang makita nya muna bago maniwala.

Nagsimula siyang magiakbay at nakarating siya ng ligtas sa "MALAKING PUTING BATO" at wala namang nanyari sa kanya. Nagpatuloy siya sa paglalakad hanggang sa pinakagitnang bahagi ng lugar at nakita niya ang mga nakatira dito ay napakahirap ang sitwasyon. Sila ay mapagkumbaba at mababait kahit na mahihirap.

Kinabukasan, ang mamimili ay sakay ng kanyang kabayo dala ang iba't ibang klase ng pagkain at damit na kinolekta niya sa mga tao sa bayan. Nagpunta siya sa baryo at nakipagpulong sa mga tao. Ipinamahagi niya ang mga pagkain at damit na kanyang dala at nakita niya ang kasiyahan ng mga tao. Ayon sa kanya, ang mga nakatira dito ay "PAWANG MABABAIT" at "PAWANG KAAWA-AWA".

Sa pagbabalik ng mamimili sa Bayan, ibinalita niya sa iba na hindi totoo ang mga kumalatat na nakakatakot na balita tungkol sa baryong ito. Sa katunayan, ang mga taong nakatira dito ay "PAWANG KAAWA-AWA". Kung kaya't ang baryo ay tinawag na "PAWA" pagkatapos ng pagbalita ng mamimili. Simula noon hanggang ngayon, ang mga kaka-hakang kwento tungkol sa "MALAKING PUTING BATO" ay nawala na sa isipan ng mga tao sa buong MARINDUQUE.

(Ikalawang Bersyon)

Mula sa unang bahagi ng siglo, ang lugar ay wala pang pangalan. Dito matatagpuan ang mga kumalagong klase ng palay na napakasarap ngunit kulay "ITIM".

Isang araw, may isang estranghero na napadaan sa gitnang bahagi ng lugar kung saan napansin niya ang maagamang tubo ng kakalbang palay. Naging interesado sya dito at nagtanong siya sa mga tao kung ano ang pangalan ng palay at sinabi nila na "PINAWA".

Nang bumalik siya sa kanilang tirahan, tinatung siya ng kanyang pamilya kung saan galing ngunit di sya makasagot dahil wala pang pangalan ang lugar. Ang tumatak sa kanyang isipan ay ang pangalan ng palay na tumutubo ng masagana sa tubigan kaya ang sagot niya ay "PAWA" sapagkat hindi niya kayang bigkasin ng maayos ang tamang salita dahil siya ay banyaga intalk. Mula noon hanggang ngayon ay tinawag na itong "PAWA".

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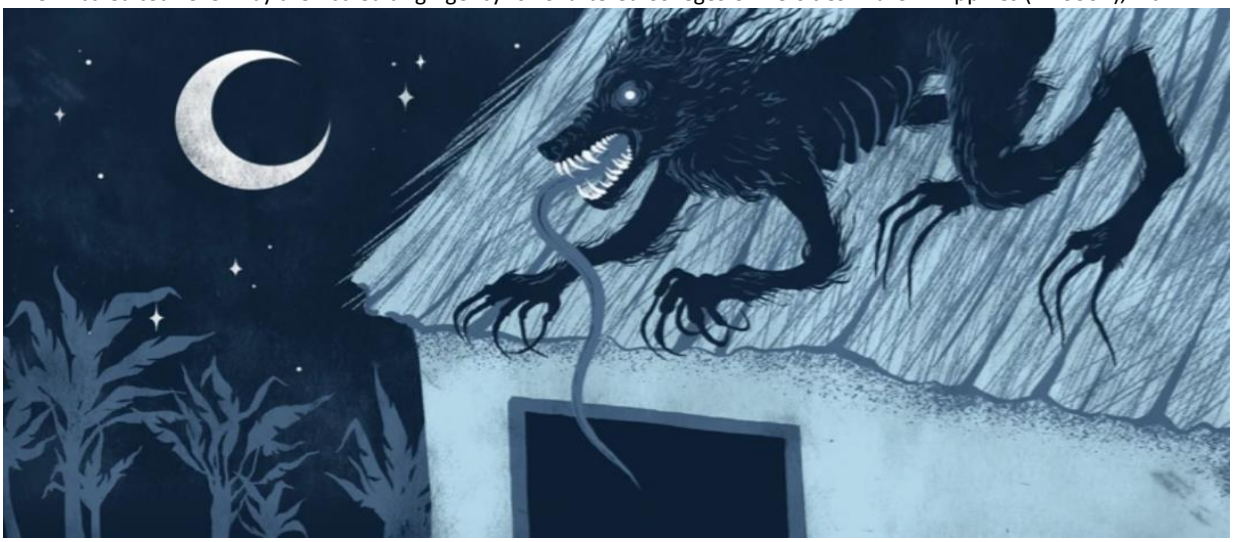

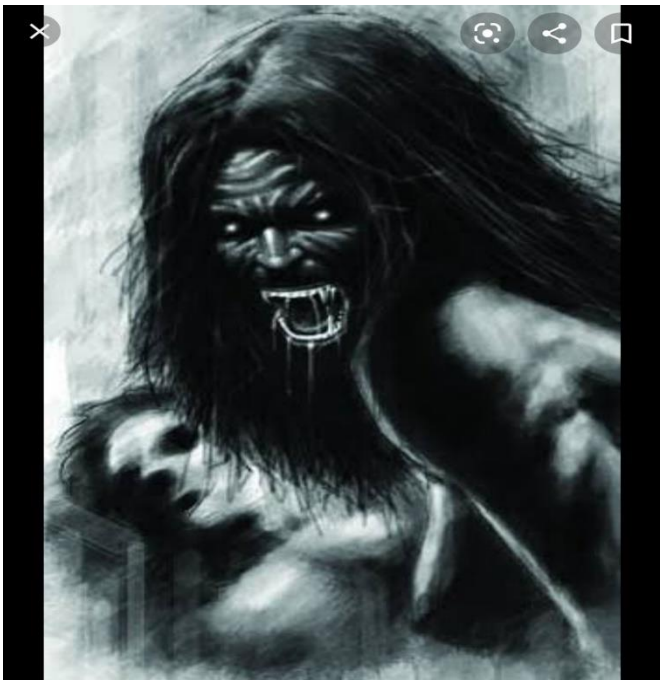

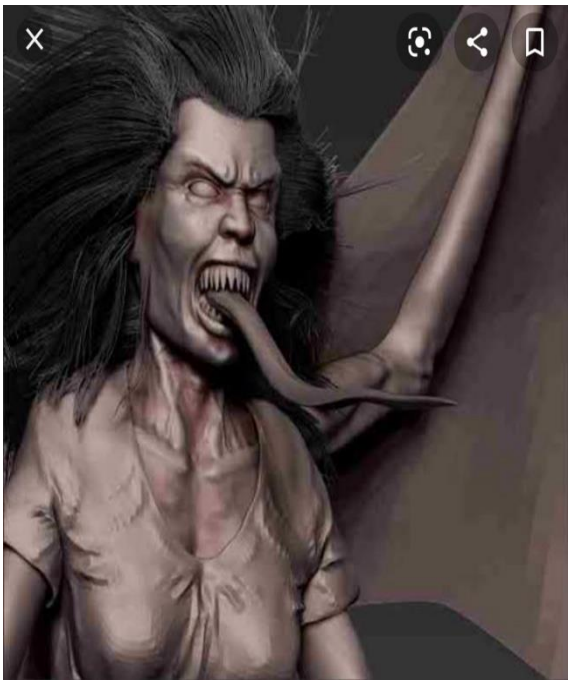

Pictures of Aswang (Google)

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Pictures of Aswang (Google)

Results and Discussions

Boac is the capital of the province of Marinduque in the Philippines, and is officially known as the Municipality of Boac (Tagalog: Bayan ng Boac; Cebuano: Lungsod sa Boac). The municipality is bordered on the north by the municipality of Mogpog, on the west by the Tayabas Bay and Sibuyan Sea, on the east by the municipality of Torrijos, and on the south by the municipalities of Gasan and Buenavista. It is located on the western coast of Marinduque Island.

Boac, a heritage town in its own right, is close to the Boac Cathedral fortress church, Casa Real and the Liwasan ng Kalayaan, Laylay Port, and the Battle of Paye site, as well as a host of historical sites in Marinduque. The Marinduque Branch of the National Museum of the Philippines is also located in the municipality.

The toponym Boac is derived from the Cebuano word bu-ak, which is comparable with the Tagalog words bi-ak and ba-ak in the south. The town is divided by the Boac River, which flows from the Central Marinduque and Balagbag Mountain Ranges to the west coast, where it meets the Tayabas Bay and the Sibuyan Sea. According to other sources, the word Boac is derived from the Tagalog term bulwak, which refers to the gush of water at the Boac River's estuaries and mouth.

There are 61 barangays in Boac, and this study is based on Barangay Pawa. In the province of Marinduque, Pawa is a barangay in the municipality of Boac. On the island of Marinduque, this barangay is located at approximately 13.4518, 121.8830. The elevation is measured to be 85.9 meters or 281.8 feet above sea level.

There are different hypotheses about the origin of the name Barangay Pawa. The first version of the barangay's etymology refers to the "Malaking Puting Bato," which inhabitants of nearby barangays avoid the place because they are afraid of evil spirits, especially "Aswang."

It is also said that the majority of the residents near the "Puting Bato" are "Pawang Mangkukulam" or "Pawang Aswang," that further explains why, as previously stated, this barrio is miserable and unhappy. People in that area the " Puting Bato " live in remote huts and dress a certain way than the rest of the population.

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A man came to the barrio with the intention of proving that the rumors about Aswang are true, but instead of seeing Aswang, he discovered that the people who live there are generous and compassionate. Even though he couldn't prove that there are Aswang in Pawa, he was thankful for the kindness of the people. He also noticed that they are "Pawang Kaawa-awa," giving the barangay its name.

The second version is about Pawa rice, which will only be found there. It's named "Pinawa," and it's really tasty, but it's black in color. In the barrio, there was a stranger who passed through. He was curious as to what kind of rice grain he had seen and why it was black. It was called "Pinawa" by the locals. When he returned home, his family asked as to where he had been, and all he could remember was "Pawa."

Due to the fact that there are two versions of how Barangay Pawa got its name, one is about the "Puting Bato" and the other is about the rice grain. Although the man who passed through the barrio did not prove that there are Aswangs living in Barangay Pawa, the first version has a connection to Aswang folklores. Some people say they that there are many Aswangs in the Barangay Pawa and some don't believe on the folk but for the people in Barangay Pawa, they are still blessed as their barangay is one of the bountiful barangays in the Municipality of Pawa because of its green harvest of rice. They are also gay as the barangay is uniquely known for this supernatural being Aswang as they also heard some hearsays from their elders and ancestors. They are also grateful as the 'Puting Bato', one of the evidence that it is the home of some Aswangs will be soon a great landmark for the barangay. They believe that without the hearsay about the Aswang, their barangay will not meet its popularity all over the province of Marinduque.

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Taza': Verity of the Myth and its Social Inferences to the Inhabitants of Barangay Tanza

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Abstract

How barangay Tanza got its name plays an integral role in identifying its inhabitants but, verified historical sources are falling short on this. Only a single widespread copy of a folktale which, in itself, fails to circulate within the vicinity's knowledge has been stored by the barangay's secretary. This story contests as to line itself with children's tales; containing heresies and unverifiable rumours about a dug-up cup by an ex-barangay captain, Tanyong which was said to have been taken from Tanza. However, the Myth of Tanza (Alamat ng Tanza) lack in the the exact quoted phrases coming from authenticated people who passed the story on. Here, we aimed to study the tale well and from it, find out the truth about how the name "Tanza" came to be and the closeness of its portrayal to the people. Overall, the study reveals that the tale is unreliable to account for the real history of the name "Tanza" and that the truth is forgotten; on the other hand, the tale reveals certain qualities of the people living in there such as compliance, solidarity, artistry, and hospitality.

Keywords:
Tanza, toponymy, folk etymology, society, history

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Introduction

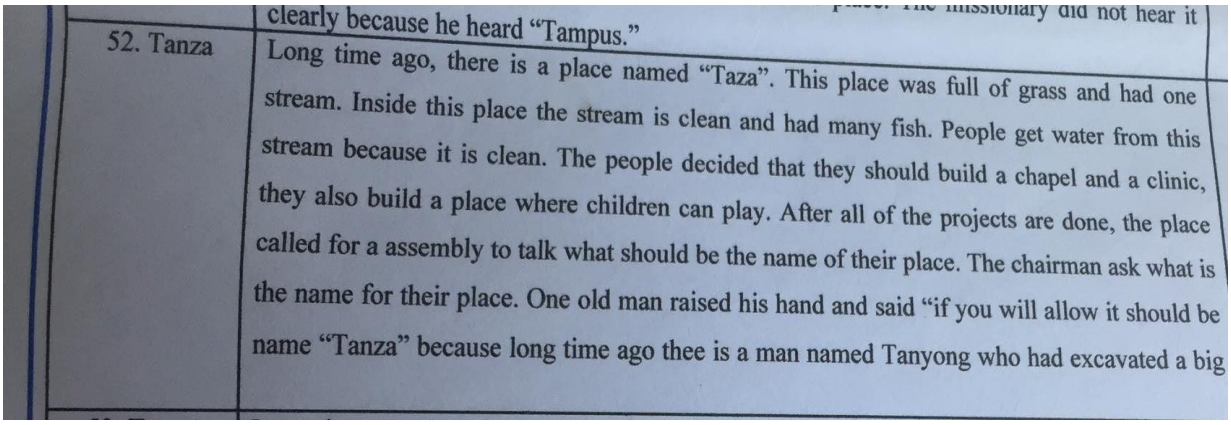
The data I have of Barangay Tanza were obtained from the Marinduque State College Library where I found the suggested reference by Prof. Randy Nobleza. It was a research paper by Ms. Marielle Logmao containing all of the necessary information about the folk etymology of the barangay thereof. But I still am lacking of further information that could support my topic. Therefore, I went to the library at Boac and was assisted by the librarian, enabling me to get the historical informations that I need. But to start…

Tanza is a Barangay in the province of Marinduque, situated at the Municipality of Boac with almost the same feature as Barangay Bantad's (its neighbour). That is to say, it can be traced and trekked by following the singular road which stems from the national road, located at Barangay Bantad, downwards from the Morion marker found adjacent and near to the first gate of Marinduque State College; the lone State College existing in the province.

Although it is a pretty straightforward barangay, with its simple people and quite busy streets, Tanza provides us with a rich tale on how it got its name. With this tale, too, I have known much about its inhabitants. Below is the tale mentioned:

It was said that a long time ago, there was a Barangay called "Taza". Within the barangay was a forest and deep in that forest was a clean river where people fetch water to drink and caught fish. The townsfolk decided to build a small church, clinic, and playground for the kids near the river. When the project was done, a meeting was held among the townsfolk for the naming of the new Barangay. A man who used to be the old Barangay Captain held his hand and suggested the name "Tanza". According to him, he chose the name "Tanza" based on a situation that happened a long time ago where a man called "Tanyong" dug an old cup nearby the pace. In Tagalog, the word "cup" is called "Tasa" and the man decided to fuse the words to create the word "Tanza" which the townsfolk accepted as the new name of the Barangay.

The author of the said folk tale is unknown to the staffs of the barangay as well as to when it was created. I also observed that they do not display the same seriousness towards the matter, evincing the air of those who delights at the sight of a fool to the tale presented to me. When asked as to why it was written, their only response is so that they will be able to have something to present to people who are asking about the same thing. And that, besides such real reason, it is also one of the prerequisites of the barangay itself in order to have an established identity and a tale that will be beneficial for years more to come.



	clearly because he heard "Tampus."
52. Tanza	Long time ago, there is a place named "Taza". This place was full of grass and had one stream. Inside this place the stream is clean and had many fish. People get water from this stream because it is clean. The people decided that they should build a chapel and a clinic, they also build a place where children can play. After all of the projects are done, the place called for a assembly to talk what should be the name of their place. The chairman ask what is the name for their place. One old man raised his hand and said "if you will allow it should be name "Tanza" because long time ago thee is a man named Tanyong who had excavated a big

Tale of 'Taza' in Ms Marielle Logmao's *Origins of Barangays in the Municipality of Boac*

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'Taza' and its Verification

According to Britannica, a place name is a word or words used to indicate, denote, or identify a geographic locality such as a town, river, or mountain. Folk etymology usually occurs in the naming of a place or on how places were named as such. Most of the time, the real name happens to change due to an error in the phonetic utterance of the word associated thereof. For example, Barangay Bantad was before named after a tree called 'Batad' which naturally grew around the place. But then, when a foreigner came and asked where he is, a local person answered him "Batad" to which he replied, "Ah, Bantad". Since then, the people smoothly accepted the new term and went on with it to this time. An apparent and important aspect of folk-etymology is how easily folk etymologies are understood, accommodated to and adopted and spread further. As in the case of all kinds of linguistic innovations, folk-etymologies begin as highly individual constructions; nevertheless, these new and derivationally incorrect, constructions seem to adhere and conform to some kind of collective reality (Gabriella Rundblad and David Kronenfeld). This kind of etymology is also known as the False Etymology in morphological cases.

The folk tale narrated by the unknown author of Tanza might just as well be considered a literary produce to add for effect. A tale at its finest but no more than that and is absolutely less historical. In my search for proof of the actual "old cup" which was said to have been dug by *Tanyong*, I went to the Marinduque Museum only to be met with the answer I already ridiculed to get. There was no cup whatsoever! And I considered this "cup" to be of valuable import that a record must have existed of it or that anyone in their proper sense must've preserved such antiquity. However, none was found and even the staff at the museum believes it to not exist at all.

If it only were a flora and fauna case, to which historians usually get the pleasure of observing the nature of the place, then the tale might have as well given me a verifiable answer. But to continue.

In an interview with a local, I found out that Tanza before was a water-filled place and that it is actually not impossible for such a thing to have occurred back in time. Perhaps there was a cup but that the cup was lost or deemed unnecessary.

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Although proven fiction, the tale still didn't fail to provide an image to the reader. The Tagalog term for "cup" is "tasa" and from there, just like how new scientific discoveries were named after the one who discovered them was infused with "Tanyong" where we get the "Tanza". The process can be that of eponymy's in which a number of words for places, inventions, activities have been derived from the proper names of a person connected to such places, inventions, et id genus omne. But then, we also have the morphological technique of blending where new words are formed by combining parts of two words, usually the beginning of one word and the last of the other. In this case, I went with blending. That the name "Tanyong" was then cut to "Tan" and was stitched to the last of "tasa" which is "sa". Now, the phonetic quality of the new formed name "Tansa" doesn't quite conform with the rules for using "s" and "z" in a noun. When a noun ends in "n", the phonetic rule requires the speaker to turn the "s" or /IZ/ sound to "/Z/". From this point of view, we derive the probability of how Tansa later on came to be "Tanza" which is in accordance with the phonetic rule of "s" and "z".

An example of *tasa* (*Google*)

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While this is relevant, I will add the fact that most places in the Philippines has been given by the Spanish colonizers. Batanes, for example, is a Hispanicized and pluralized form of the word "vatan" which can be translated to "a main part of something". Or of Batangas which is the Spanish plural form of the Tagalog word "batang" pertaining to logs. This was derived from the fact that there were lots of floating tree trunks in the Calumpang River running through the city of Batangas. But in the name of Tanza, it is purely Filipino made and has no to little connection at all to the Spanish. Of course, there is a Spanish word "tasa" but it doesn't carry with it the same literal meaning as that of our "cup". Instead, the Spanish word "tasa" means "to rate". The name "Tanyong", on the other hand, is mostly used as a male Filipino name before combined with the modifier "ka" as to produce "Ka-Tanyong" and is popularized by different story books and/or comic books in the literary realm. Aside from that, in the story entitled "Ang Kwento ni Rosario", a village was also found named "Tanyong".

Residents of Tanza

The inhabitants of Tanza as of today are very diverse. When I conducted an interview as to what their sources of incomes are, they mostly told me the same industrial sources or governmental jobs. Almost 98% of the population are living in a fine income and those who lives in what can be termed as the "slums" of Tanza actually are doing fine on their own. "Nagtitinda kami rito ng barbeque o nang kahit na ano. Saka nakapagtapos naman na yung mga anak ko kaya wala nang problema." said a local whose name she didn't allow me to know. I figured that the best way for me to know whether or not the fact that Tanza is a flourished barangay is for me to have a roundabout in their vicinity and avoid most social interaction as much as possible. The results I have obtained is that 1) The most of industry is located near Marinduque State College and dissipates at its end, 2) Most of the streets and road-turns are populated by well-designed houses and boarding houses, 3) Poverty (or at least, the one closest to it) is found in the path of the irrigation leading to Boac Town Proper. This last observation of mine was satisfied when I asked another local who told me about the people living in that particular area. I uncovered the truth that that area is actually full of Muslim migrants and the like who are finding it better to live in the province in search of a nicer and peaceful life.

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To sum up, the people of barangay Tanza are living not in some lavish form of life but that most of them are doing fine as part of the middle class. Several of the inhabitants are also teachers in the very College situated in the barangay or in the nearby Tanza Elementary School. Most of the others admitted that they have grown up in Tanza and were able to find some good-paying job at Marinduque State College to provide for their needs and wants. Many of them are also tricycle drivers who takes the station in front of Tanza Elementary School and in front of the Marinduque State College every day and night. The others work as tradesmen or run their own businesses such as computer shops, shops, canteens, and photocopy shops.

According to an article written by Jack Miller entitled "Religion in the Philippines", he stated that the Philippines is actually the only "Christian nation in Asia" with a Christian population of over 86% throughout the country. Barangay Tanza is also known for its yearly tradition of the Mayflower festival and for its fascination in processions featuring Mt Carmel. Mt. Carmel is also known to be the Our Lady of Mount Carmel, a patron originated from the Mount Carmel of Northern Israel. This particular patron has its own group called "Carmelites" who dedicated themselves to the worship of Mary the virgin. It was said that Saint John of the Cross was saved by Mary, back when he was still a wee kid, from drowning which led him to Carmel. It is also known that the patron saint of the province is Mary the Virgin, or the Mahal na Biglang Awa. Stories and articles provide us with the details of Spanish reign and how a siege took place in Boac. The people are said to have fled out of fear to the highest place which is now the Boac Cathedral and there prayed vehemently to Mary, asking to be saved. It didn't take long when the actual virgin Mary was said to appear with stretched hands, accompanied by some raging storm and thunder, frightening the Moros away. This is also the reason why, at that same exact spot, a statue of the virgin Mary was placed and was now replaced due to unknown reasons with another "fake" "miraculous" Mary. The reason why I incorporated this is because the same river that flows in Tanza is also connected to the very river near this church, that is, the Boac River.

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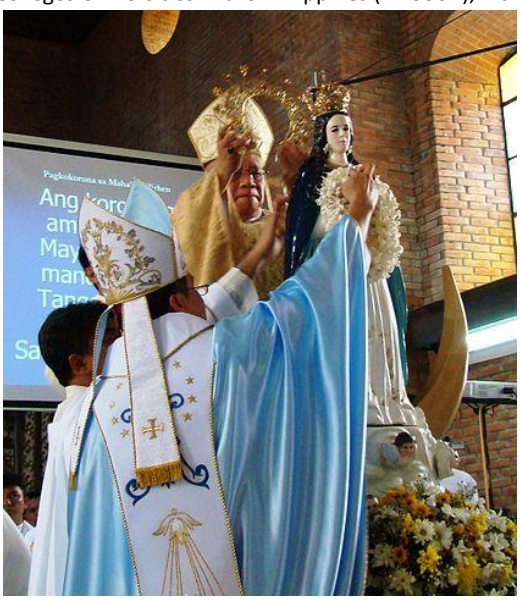

Pictures of the Mahal na Birhen ng Biglang Awa (*Google*)

The Boac Cathedral Overlooking the Boac River (*Pinterest*)

The people of Barangay Tanza are also known to be very vocal and attentive to their vicinities. Like most Filipinos, the inhabitants of the barangay thereof carry with them the same hospitability, love for fun, jolliness, cordiality, and candour. Aside from that, they are also known to be very industrious as was proven by the continuous development of the schools appropriated in the said place.

Marinduque State College (*pia.gov.ph*)

Tanza Elementary School (*CBRC Marinduque*)

As the result of the fast survey I conducted, it shows that almost whole of the population that makes the Barangay are actually family members who have grown up and had their own families in Tanza. When I asked them if they ever think of moving out or starting a new life in another place, the majority of those who said yes are teenagers or the younger generation; while the majority of those who said no are the older generation or the adults who have found stable jobs nearby. According to a study by Angelika Zaiceva, older people migrate less than young people because of their fear of separation from their families and of the burden of aging. What will happen to them once they leave their safe circle is the root of constant worry and moreover, they might not even be able to provide for themselves a job since jobs are always mostly open to the young ones. This causes elderly people to reside more in the same place where they are born until the day they die.

Extended families are also one of the cultures attributable to Asians. Household in the Philippines are commonly made up of extended family members, including grandparents, aunts, uncles, nephews, parents, siblings, and the spouses of these siblings. This is somehow the cause of the extreme family ties of the Filipinos to their nuclear families. Some ends up staying in their parents' house in order to take care of them. Resulting, therefore, in having an extended-family-type of housing where the child will stay until he/she gets married and have kids all the while taking care of their parents.

When it comes to the treatment of new ideas by the inhabitants of Barangay Tanza, I was surprised to find just how open they are when it comes to the more rational and beneficial ones. It is by knowing several people who lives in the Barangay itself that I found my answer. But, sceptical to this, I furthered my research more and relied to some views of philosophers and psychologists alike. Descartes considers the acceptance and rejection of an idea to be alternative outcomes of an effortful assessment process that occurs subsequent to the automatic comprehension of that idea (Gilbert, D.T, 1991). People tend to accept an idea that they can thoroughly comprehend rather than the ones they have difficulty following through.

The Closeness of the Characters in the Story to the People Residing in Tanza

Literary characters are, after all, based in real human beings known by the author. The characters in the story, as alluded to by the building part, are innovative and settles quite quickly. This is, in truth, symmetrical to that of the people in Tanza. They have innovated a church behind their abandoned Barangay Hall, erected two schools along the same road, and have built many houses along with a miniature bridge right at the irrigation proper. The characters are also alluded to have this unified motive to improve their barangay and their society. I found this reflected in the way, back when Almonte was still the barangay captain of the place, people have agreed to comply to the no-litter campaign. There was minimal garbage back then found scattered around the place. Other than that, is how the barangay excites itself with various "pa-ligas" which are backed and supported by the inhabitants. It might be looked upon as normal or natural, these circumstances I have accounted to. But if we look closely into it, the events themselves, no matter how humane, prove that there is a singular unity going on about the place.

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Another thing is just how almost every people in Barangay Tanza knows everyone and are cordial with their visitors. I am friends with quite a few people in the place and the only thing they detest is when one wouldn't bend to their friendliness and succumb to the idea of friendly relations. Almost similar to the people of Sta. Cruz, I will add.

Conclusion

People create stories not for the stories to be known in itself. They create stories in order to justify who they are, to create a literary banner as to their individual characteristic that will serve as a differentiating point from them to the other people/society.

We regard folk tales, folklores, myths and the sort with batting eyes and an uninterested air of err in their making. Perhaps it is to be attributed to the way we have become sceptical of the truth around us. Or that we believe so much in the free manner of literature and to the power of our writers in creating truth out of fiction that we fear, each of us, the nature of reality concealed within each tale presented before our very thinking. Historians, however, rely on stories too in order to gather facts and prove them to be true. It does not matter whether or not a story is factual or reliable in the academic sense. Fiction exists to twist the truth and to provide insight to the truth.

Surely enough, these stories are biased in their form and in their created version of the writer's perceived or manipulated truth. In the case of Tanza's myth about the 'tasa', if we are to carefully analyze the story, we are to arrive at the thought that naming a place after an old man's tale about his cup seems absurd and out of proper reason. The cup itself does not signify the whole of Tanza or its inhabitants. There is nothing in the history of Tanza where it is known to be the "gold-mine" of tea cups but that it was before a place full of water basins. And to analyse it further, to take Tanyong's suggestion that the place be named after him and the cup he professes to have dug up at the place; a suggestion from an old ex-captain taken gratuitously by the people tells us much about how these people respect their elder and value their words. It is often in the actions of the characters of these tales that I am fascinated into for they reveal much about the culture of a place, about the society in which the story took its setting. Now, people of this era are very much different from that era of which the story is supposed to have happened.

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But I profess that the extracted core value of the story, which is their ultimate respect to the elderly, their gratitude to their leaders who have served them, and their openness to the jolly bits of ideas no matter how illogical they might be, tells everything about the barangay thereof.

True enough, the tasa is now irrelevant but the acquiring of the name is. After all, who makes a place a place other than the inhabitants themselves?

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Carabao (*Bubalus bubalis carabanesis*) Horns:

An Unconventional Tool Used for Traditional Medicine in Tabigue

Horn, as defined by the dictionary, is a hard-permanent outgrowth, often curved and pointed, found in pairs on the heads of some animals including carabao (*Bubalus bubalis carabanesis*) and consisting of a core of bone encased in keratinized skin. Their main function is for competition for mating rights, and also for protection and to help establish their (females) place in the herd (bovidaehorns.weebly.com).

For humans, scientists use the horns of these animals to trace ancestries in many species; others use it for collection. But it is not only that, people have other uses for horns too, one of which in the field of medicine.

Suma or widely known as *tandok*, is a process of "removing" venom, rabies, or tetanus from a bite wound. Traditional healers from Marinduque (including Tabigue in the municipality of Boac) use carabao (*Bubalus bubalis carabanesis*) horn to suck the "rabies" directly from the patient's wound. *Pagtatandok* has been practiced for so long and up until today because of these reasons: expensive cost of anti-rabies vaccines, traditional belief that *tandok* is as effective as the said vaccine, and the proximity of hospitals in Marinduque (Sosa, 2016).

One of the known *magtatandoks* here in Mariduque is Mr. Mananito who resides at Tabigue, Boac. Boacenos often go to him to seek medical help for their bite wounds. One of his patients told the researchers the process of how Mr. Mananito does it. First, he scores a cut on the patient's wound using a blade and then uses the carabao horn to *sip* the "*venom/rabies*" out of the patient's body.

According to Sosa (2016), 50% of Marinduquenos will most probably resort to seeking traditional medical help (tandok/tawak) rather than get anti-rabies/tetanus vaccine for their animal bite wounds. The reasons for this are stated on the previous paragraphs.

Keywords: tandok, carabao horn, rabies, venom, animal bite wound, traditional medicine

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PHILIPPINE ALTERNATIVE MEDICINE

MISCELLANEOUS THERAPIES

Tawak

Tawak is a rural alternative therapy used in the southern Tagalog area. In Boac, Marinduque, this dark tea-colored decoction is made from a rolling boil of twenty or more wild-crafted herbal and medicinal plants. It is believed to be effective as a preventive measure against illnesses caused by poisonous bites from snakes, dogs, scorpions, etc. Preferably, a glassful of the warm decoction is drank on Good Friday or the first friday of August. Sometimes, the ritual of seasonal drinking is combined with a "bulong" or "orasyon" from a healer.

Ingredients

Tagbak
Mam in Amo
Siling Labuyo
Duhat (balat, rind)
Kudyog (balat)
Pandakaki (itim)
Pandakaki (puti)
Malunggay (ugat, root)
Cacao (puti, ugat)
Bettlenut (ugat)
Cogon (ugat)
Lagundi (ugat)
Makabuhay (ugat)
Makahiya (ugat)
Ikmo (ugat)
Lunas Tree (scrapping, from Mindoro)
Tsaang Gubat (leaves, roots)
Bayabas (native, leaves)
Sambong (ugat)
Pupuwa (ugat)

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Abstract

Tandok (removal of venom, rabies and tetanus from a wound by using an animal horn) and Tawak (direct suction by the mouth of a traditional practitioner) are the most prevalent non-medical alternatives in Marinduque that deal with wounds caused by animal bites. In every ten (10) people bitten, six (6) would opt for non-medical alternatives rather than consulting a medical facility for vaccines. The cultures of Tandok and Tawak greatly affect the knowledge, attitudes and practices (KAP) of the people on how to properly handle animal bites. Thus, this cross-sectional study aimed to determine the extent of influence these cultures have on the people's KAP. Also, this study aimed to correlate the people's theoretical awareness on handling animal bites to actual practice using a two-tailed t-test. Lastly, the study determined the main reasons why people still patronage these traditional healers. A total of 420 respondents (three persons per village) from 140 randomly selected villages were interviewed. The respondents were chosen through simple random sampling with replacement. Results showed that people in municipalities with well-known traditional practitioners (mananandok or mananawak) prefer their services than that of medical facilities. Further, theoretical knowledge of handling animal bites does not translate to actual practice. Finally, the main reasons why people still patronage Tandok or Tawak are (1) expensive cost of vaccines (2) belief of the people that tandok and tawak have the same efficacy and (3) the distance of the hospital.

Influence of the Tandok/Tawak Cultures on the Attitudes of Marinduquenos in Handling Animal Bites

The preference to go to a mananandok or mananawak is still a prevalent attitude among Marinduquenos. One of the reasons why Marinduquenos still patronize the culture of Tandok and Tawak is due to the expensive cost of obtaining anti-rabies vaccines. In addition, people bitten by snakes prefer going to a mananandok or a mananawak because of two reasons (1) there is shortage of anti-venom sera in the province and (2) the patient has to be transported across the sea to Lucena City, Quezon due to the unavailability of anti-serum for snake bites in the local hospitals. Another reason would be that Marinduquenos believe that tandok and tawak methods are as effective as the anti-rabies, anti-venom and anti-tetanus vaccines. This belief among Marinduquenos poses a serious threat to their health and the health of the mananawak or mananandok. Not all dogs, cats, monkeys or bats have rabies. Thus, those people that were bitten

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by these animals and said to have been cured by tandok or tawak methods may actually had been bitten by animals that were not infected by rabies. In the case of snake bites, venomous snakes usually deliver a 'dry bite' 50% of the time (Ahmed et al. 2008). Dry bites are venom-less strikes from venomous snakes (Nadeem et al. 2008). Venomous snakes would not waste their venom on humans, unless provoked (Choudhary et al. 2008). They would mostly use it for procuring food (Ahmed et al. 2008). This could be one of the reasons why people that went to a mananandok or a mananawak claim to have been healed by these traditional healers. In addition, people that seek traditional methods of snake bite healing might just have been bitten by non-venomous snakes. Assuming the bite was inflicted by a venomous snake, the individual may have been able to survive due to the sub-lethal dose of venom released by the snake on its human victim (Pal et al. 2008).

The mananandok and mananawak are also at risk of being intoxicated if they have broken teeth to which the venom may seep in as they suck the blood from the snake bite. The transferred venom may cause paralysis, necrosis of the surrounding tissue of the tooth or even death depending on the type of venomous snake that caused the bite (Ahmed et al. 2008). The third reason why Marinduquenos still seek non-medical alternatives is because of the distance from their community. Most of the respondents find it difficult to reach the hospital because of its distance. Thus, instead of travelling far, they opt to seek the help of a mananandok or mananawak who is more accessible to them. The presence of a mananandok or a mananawak in a municipality greatly influences the health-seeking attitudes of its residents. The municipalities of Boac, Buenavista, Gasan and Torrijos have well-known mananandok or mananawak. Consequently, these towns have high proportion of people seeking the service of these traditional healers because of their proximity and easy accessibility. Most of the respondents, after undergoing tandok and tawak methods, would not care visit a medical facility for a second opinion on their bites, contented with the treatment they received from these traditional healers.

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Common Misconceptions in Marinduquenos' Practices of Handling Animal Bites

The most common misconception in the practices of Marinduquenos in dealing with animal bites would be the application of too much pressure on the wound to make it bleed profusely. The survey revealed that 75% of the respondents did and will do this practice when bitten by an animal. They do this because people believe that the virus would be extracted and would prevent further tissue Degradation around the wound (De Ramos & Bravo 2008).

Applying too much pressure on the wound may aggravateit by making it bigger. Also, applying too much pressure propels the rabies (if present) faster up to the brain (De Guzman 2014). Another misconception among Marinduquenos is the use of garlic (A. sativum) to rub the surface of the bite wound. Rubbing the wound with garlic (A. sativum) may burn the skin surrounding the wound, causing irritation and potentially increasing the chance of tetanus infection (Sheetal et al. 2010). The people also believe in making a small incision on the wound using a blade for it to bleed more. This practice is adopted from the mananandok who makes a small incision on or near the wound, especially if the wound has already healed, to create an access where they would be able to suck the rabies, toxin or pathogenic organisms. Of the 417 respondents in the study, 43% practice the use of garlic (A. sativum) while 22% practice the use of a small blade to make a small incision for better bleeding of the wound.

Provincial Government Efforts on Rabies

There are three main programs by which the provincial Government of Marinduque, especially through the Department of Health, Department of Agriculture and the Veterinary Office of Marinduque, control rabies cases. The First major program is the annual anti-rabies vaccination of Warm-blooded pets such as dogs and cats. The province also Implements a castration program in order to control the dog and cat population in the community. The third main program is the monitoring of the number of pets per household. This survey showed a small discrepancy between the numbers of households which had their pets vaccinated (45%) as opposed to those that have not (55%). Since there is an annual anti-rabies vaccination, the pet dogs and cats that were not vaccinated may have been newly acquired after the period of vaccination.

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Also, the castration of dogs and cats in the community is a commendable effort from the provincial government because, it effectively decreases the fertility of the pets in the community thus lowering the chances of increase in their population even if these animals are on the streets. The monitoring of pets in each house hold also keeps track on the newly-acquired pets after the vaccination.

In 2010, the province carried out a shoot-to-kill program to eliminate stray dogs in the streets of Marinduque. This program was successful in decreasing the number of stray dogs on the streets for a short time however, this program became controversial due to the protests of some animal rights advocates.

Ways to Improve the KAP of Marinduquenos in Handling Animal Bites

In general, Marinduquenos' knowledge on how to handle animal bites is relatively high with an over-all percentage of almost 61%. The only problem is that this knowledge are usually not translated to practice as they revert back to what the society dictates as the 'right' ways of handling bites. Therefore, in order to reinforce these knowledges and improve animal bite practices, a rigorous province-wide information dissemination should be done to augment the Marinduquenos' knowledge on the proper and scientifically-accepted ways of handling animal bites. Information drives should also be done village to village and should include seminars and talks from people trained to handle animal bites. It is not enough to have tarpaulins or brochures containing information on handling animal bites posted on bulletins in each barangay because more often, people would just ignore these advisories. It would be better if these advisories would be explained in a village assembly. Further, the information drive should focus on how to handle snake bites because most of the respondents in the study don't know how to handle them properly.

Tandok and tawak methods have long been part of Marinduque's culture and will continue to be part of it despite their decline in other regions. In order to improve the health-seeking attitudes of Marinduquenos, increased subsidy should be given to the people, especially those who are deemed indigent, who will be bitten by warm-blooded animals such as dogs and cats.

The indigent patients are the usual patients of the mananandok and mananawak thus, (1) they are more prone to the irreversible effects of rabies if bitten by an infected animal and (2) they should be given priority for the anti-rabies vaccination subsidy. Furthermore, snake bite victims in this study said that they opt to go to a mananawak or mananandok because anti-venom serum is usually unavailable in the provincial hospital.

To ensure that the number of pets such as dogs and cats without vaccines remain in acceptable numbers, the veterinary office must enforce strict monitoring of the newly acquired pets in each household. This can be done in partnership if the barangay health and agriculture units. This strict monitoring will also facilitate the frequency by which castration should be done to newly acquired pets with the consent of their owner.

Conclusion

Marinduquenos' over-all awareness score is relatively high at 61%. However, even though the group of unbitten respondents have the right KAP on how to handle animal bites, these do not translate to practice as proven by the two-tailed t-test results. The cultures of Tandok and Tawak greatly influence the attitudes and practices of people in the municipalties Boac, Buenavista, Gasan and Torrijos, that have well-known mananandok and mananawak. In these municipalities, the number of respondents that sought the services of these traditional healers was greater than those people that sought medical help. The people in these municipalities also adopted the practice of mananandok of creating a small incision on the wound or near the wound for better bleeding of it. Further, the top three reasons why Marinduquenos still sought for the services of these traditional healers were the following: (1) Anti-rabies vaccines are too costly (2) tandok and Tawak methods are perceived to be as effective as the anti-rabies or anti-venom vaccines and (3) the provincial hospital is too far from their location. Finally, in order to improve the KAP in the province the following should be done: (1) rigorous information drive on the proper ways of handling animal bites (2) subsidy on indigent patients seeking anti-rabies vaccination (3) strict monitoring of newly acquired pets in the community and (4) increased frequency of castration of pets in the community.

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Photos Online

Tandok/ Tawak Making

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The process of healing "tandok"

1. Put some oil in the leaves of talaonod then wrap it to the horn.
2. Put the horn in upper right part of the back of the patient.
3. Suck the tip at the end of the horn to heap the blood that has rabies.
4. When the skin turns to purple, cut it using a blade and used again the horn to suck the blood with a rabies to remove it from the body of a patient.

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Group 4 – Indices

Santol

Long time ago, when the American and Spanish forces where here. There is a place where many Santol trees were planted and every tree was full of fruits. One day while the Spanish forces were patrolling on this area, they saw a woman selling salt, they ask the woman "What is the name of the tree? It is full of fruits." The woman replied and said that it is a Santol. Every time that Spanish eat Santol they imagine a sun because the Santol is color orange and the tree is tall. They call the place "Sun-Tall" and later on became "Santol".

Sawi

Many years ago, there were two couples who truly love each other, Tino and Mina. Tino went into other tribes to war together with their leader. Mina heard all the brave deeds of Tino. After many days, the warrior came back and Mina could not wait to see Tino but to her surprised she don't see Tino. Mina felt depressed because of this she turns pale and suffered from fever. Then to the surprised of the people, Tino appeared gaunt and wounded. He immediately run to the house of Minato see if she is okay but he found Mina lying on the bed. Tino kiss after that moment Mina closed her eyes forever.

After Mina was buried, Tino spoke to no one. He busied himself searching for the rarest and loveliest orchids there to decorate to the grave of Mina. Every day, he would bring another kind more beautiful than the last, till the time came when Mina's grave became a bower of the loveliest orchids.

Years passed, Tino became the datu after his father died. He ruled the village wisely, and his people loved him to the end of his days. They knew the story of their sorrowful romance. Because of this, they name their village Sawi.

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Tabi

Once upon a time there was a guy named Taurus and a girl named Bituin. One more moring, Taurus is sitting near the river while watching fish. While waiting, he hymed for a song until he sang it completely. Without his knowing, a girl passed nearby. She was Bituin, daughter of Kabesa Malinday. He was shocked when Bituin gave him a round of applause. Bituin praised Taurus for his talernt in singing. The girl asked to whom the song was dedicated. They guy said that he just sang for the purpose of keeping a good ambience when he was alone. After their conversation, Bituin left and Taurus sang once again.

Days passed by and two met again. Bituin requested to Taurus to sing again, Kabesa Malanday, mother of Bituin arrived and cursed them both. Due to the resentment of Bituin, she jumped into the river and said "follow me Ta" and Turus left Kabesa Malinday to follow Bituin and he said "wait for me Bi". Kabesa Malinday csme next to the two but they are both already gone, Kabesa Malinday realized the mistakes she just committed. From then on the place was called "Taurus-Bituin" but when Kabesa Malinday remembered the last syllable Bituin and Taurus uttered, the place came to be called "Tabi".

Tabigue

There is one couple who are named Maria and Ige. Ige was a fisherman and every time he will go to the sea Maria will go with him in the shore and also will wait him until Ige had come back. This is always the routine of the couple. Until one day, the weather got bad and Ige was on the sea fishing. Maria waited for Ige on the shore but Ige do never came back. Maria never leave that place until on time one fisherman ask her what is the name of the place. Maria on that time where not in good state of mind and answered "Tabi-Ige" "Tabi-Ige."

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Tagwak

Long ago this place was a thick forest where big trees and towering bamboos gow. Because of this, it serves as a good hiding place for no- Christians or insurrectos who evaded the Spanish power. To hide their identities, they called themselves "uwak" thus the place got its name from "Taguan ng Uwak" or in short "Tagwak, no doubt, invaders believed that the place was inahibited by a great numer of balck number of birds or crws, so the people there lived in peace.

Tambunan

Based on the ancient people who lived in the place of called "Tambunan" it is a forest place. Though people live in this place are very stuffing. It will find and recognized as they were called "pinagbayuhan" and the one only you will see in this place are grass. There was a time that heavy rain has fall, besifdes of the place were place at the mountain that called Sitio Pinagbayuhan. During the heavy rain the edge of the mountain crumble. The pople sees that the thick and large of grass was place by the decomposition of the soil of the mountain. From then on when people are asking on what the name of the place is. They will reply there in "tambonan".

Tampus

According to the elderly people who live in this place. This place now was inlike before. Long ago this place was so deep and every time it rains this place was sunk into water and the people who will cross it will be "Lampus". Meaning the water is so high that it might be over them. This place was also visited by Spanish missionaries to teach people about religion. On time, missionaries ask an old lady what the name of the place. The old lady replied. "Lampus" describing the geographical feature of the place. The missionary did not hear it clearly because he heard "Tampus".

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Tanza

Long time ago, there is a place named "Taza". This place was full of grass and had one stream. Inside this place the stream is clean and had many fish. People get water from this stream because it is clean. The people decided that they should build a chapel and a clinic, they also build a place where children can play. After all of the projects are done, the place called for a assembly to talk what should be the name of their place. The chairman asks what is the name of their place. One old man, raised his hand and said "if you will allow it should be name "Tanza" because long time ago there is a man named Tanyong who had excavated a big.

Tugos

Long time ago there is a couple who had two children. One night, one of the children of the couple feel a stomach ache. The parents do not know what to do and their neighbour are so far from them. The father decided that he should go the small nipa hut where an old man live to aks what is the medicine for stomach ache. The old man told the father to get "Tugos" and then the child eats this and became relieved from stomach ache. From then on, the the barangay was named "Tugos".

Tumagabok

Long ago before the Spaniards came in our island, on one were residing in this place. Before this place was full of trees and grass and many wild animals. This mountain range was visited by those who wanted to hunt wild animals. As time passed by when the Spaniards came into this place, they cross the Boac river and reach this place. The Spaniards rested on the trees. While they are resting, they saw a group of people who were hunting an animal. Spaniards talk to the group of hunters and ask what the name of the place is. The hunter felt afraid because they thought what will the Spaniards do to them. But they decided to answer the question even though he do not understand it. They thought that the Spaniards were asking on the fallen trees they were stitng on. They replied "Tumbang-gabok".

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Tumapon

Once upon a time there was a prince who likes a princess, but the parents of the princess don't like the prince because the family of the prince are their mortal enemy. But the prince is making way to see the princess. In the night, the prince passing the window and the princess will wait for him. Nothing is though and suddenly the king enter the room of the princess, the king saw the prince, if so, the king tells of his soldier to hurt the prince until the prince laydown and loss his strength. The king ordered to throw the prince in a place where both of them will not see each other again. The father of the prince knew about what happen to his son. The father of the prince ordered to his men to find the place where her son was thrown by the father of the princess. Afterwards they find the prince in the far place in the mountain, where some inhabitants of people lived. The prince was found and took good care by people until he was healed. The time has come the prince and his father meet each other to ask the people who lived in that place about the name of the place, but the people don't know the answer. But then a while, the father of the prince proposed that the place will be called "Tumapon" because it is the place where his son was thrown.

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